

إِنَّمَا مَنْ يُشْرِكُ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَا وَرَاهُ النَّارُ

(Surah Almaaida: Ayat No.72)

yaani : Bilashuba jo koi Allah ke saath kisi doosre ko shareek theh raye to Allah ne us par Jannat haraam kar dee aur uska thikana Dozakh hai.

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Urdu in Roman Script

SHIRK kya hai?

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منہاج السنۃ النبویہ ﷺ لا نبردی ٹیم

Urdu in Roman Script

Shirk kya hai?

Taaleef

Mohd. Mustafa Shareef

(Mazher)

Jumla Huqooq mahfooz hain:

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(1) Apni Baat

Tamaam qism ki hamd-o-sana aur taareefat Allah subhanahu wa ta'la ke liye layeq aur zeba hai, jo tamaam aalameen ka Rab hai, Palanhar hai, jo Rahman hai, Raheem hai, Allah Ta'la ke hum par itne ehsanaat hain ke un ka jitna bhi shukr baja layen kam hai, karodoh darood aur salam ho aakhri Nabi Muhammed Sallallahu alaihi wa sallam par jinhein Allah Ta'la ne Rahmatul Lilaalameen banakar bheja.

Allah Ta'la ka behad ehsaan aur shukr hai ke Allah Ta'la ne is naa cheez ko yeh kitaab likhne ki taufeeq dee. dar asal main haqeer taqreeban dhai salon se (2 1/2 yrs) deen ki tableegh mein masroof hoon. Allah Ta'la ne apne fazal aur karam se mujhe Qura'n padhne ki aur samjhne ki taufeeq dee. Aur yeh kalam-e-Rabbani ka kamaal hai ke mujhe yeh baat samaj

mein aayee ke "Shirk kya hai" warna to hum apne badey buzurgon ko jo kuchh karte huye dekhte rahe: Nazar, Niyaz, Qurbani, Tawaaf garz jo kuchh ibadaat Allah Ta'la ke liye makh soos hai un ibadaat ko hum buzurgane deen, marhoomeen ke naam par karte rahe. Lekin jab Qur'an ko tarjume aur tafseer ke saath padhe to yeh baat chamakte huye sooraj aur chand ki tarah raushan ho gayi ke ibadat to sirf Allah ke liye hai, aur jo kuchh hum ibadat samajh kar karte rahe woh to shirk hai. Allah ta'la ki zaat sifaat aur ibadat mein kisi doosre ko shareek karna shirk kehlata hai. Allah ke siwa kisi doosre ko nafaa aur nucsaan ka malik samajhna zarooraton ko poora karne wala batana ,ya door ya nazdeek se madad karnewala aur ilm-e-ghaib ka jaanne wala samajhna waghaira sab shirk ki qism mein hain Qura'n pak mein Allah Ta'la ne baar baar takeed ki hai ke shirk mat karo ﴿الشَّرْكُ لَظُلْمٌ عَظِيمٌ﴾ (13: Surah Luqmaan)

Beshak shirk gunah-e-azeem hai

Maine jab apni tableegh ka aaghaz kiya to zabani dawat ke saath saath shirk se mutaliq urdu kitaabein logon ko padhne ke liye dee lekin maine ye mahsoos kiya ke kayee log aise hain jo rawani se urdu bol sakte hain lekin urdu nahin padh sakte, haan Roman Enlish mein padhna un ke liye aasaan hai lekin Roman Enlgish mein kitaabein bahut kam ya bilkul nahi ke barabar hai Is liye ek chhoti si kitab "*Shirk kya hai?*" Is unwaan ke tahat Roman English mein likhne ki koshish kiya hoon taaki woh log jo aasaani se urdu nahin padh sakte Roman English mein Qur'an ki aayaton ke zariye samajh lein ke shirk kise kahte hain. Allah Ta'la ne bar bar jis shirk ka zikr kiya hai use pehchan kar us se bachne ki koshish kis tarah karna hain ye maine batane ki koshish ki hai. Hamare dost ahbaab ki targheeb par maine ye chhoti si koshish ki hai. Is kitaab ko likhne ka maqsad sirf aur sirf Allah ki Raza aur khushnoodi hasil karna hai aur zyada se zyada logon ko shirk se bachane ki koshish karna hai

kyunki Allah Ta'la ka Irshad hai.

إِنَّمَا مَنْ يُشْرِكُ بِاللَّهِ فَقَدْ حَرَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَاوَاهُهُ النَّارُ ط

(Surah Almaaida: Ayat No.72)

yaani: Bilashuba jo koi Allah ke saath kisi doosre ko shareek theh raye to Allah ne us par Jannat haraam kar dee aur uska thikana Dozakh hai.

aur doosri jagah farmaya ke

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَاذُونَ ذَلِكَ لِمَنْ يَشَاءُ ط
وَمَنْ يُشْرِكُ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

Yaani: Bilashuba Allah us gunah ko nahi bakhshega ki kisi ko uska shareek banaye jaye aur uske siwa (doosre gunah) jis ke liye chahega bakhsh dega aur jis kisi ne Allah ke saath kisi ko shareek banaya woh seedhe raaste se (bhatak) kar door ja pada. (Annisa:116)

Allah Ta'la se dua hai ke hum tamaam logon ko shirke Akbar aur shirke Asghar se mahfooz rakhe Aameen.

Is kitaab ke tarjume mein koi naa munaasib

lafz aur jumlaa aap qaariyeen mahsoos karein to neeche diye huye address par ittelaa farmaa kar Allah se ajar ki umeed rakhein kyunki Allah ki zaat khataon se paak hai, baa kamaal hai aur us jaisa koi nahin.

لَيْسَ كَمِثْلِهِ شَيْءٌ فَعَلٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

(Surah As-Shura Ayat No.11)

Yaani: *Uske jaisa koi nahi hai aur woh sab kuchh sunne aur dekhne wala hai.*

وَلَلَّهِ الْمَثُلُ الْأَعْلَى ط (surah Nahal: 60)

Yaani: *Aur Allah hi ke liye aala misaal hai.*

وَلَلَّهِ الْأَمْرُ مِنْ قَبْلٍ وَمِنْ بَعْدٍ (Surah Anaam:ayat No. 4)

Yaani: *Saare aage peechhe maamle Allah hi ke liye hain.*

wa aakhiru daawana anil hamdulillahi
Rabbil Aalameen.

Faqat

Mohd. Mustafa Shareef (Mazher)

Sumayya "welfare & educational society (Regd. No.195/13)

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Secunderabad-3

Bismillah hir Rahmanir Raheem

(2) Pesh-e-Lafz

Alhamdulillahi Rabbil A'alameen

Wassalaatu wassalaamu ala Rasoolihil Kareem.

*Qayamat ke roz insaan ki nijaat ka daro
madaar do baaton par hogा.*

1) Imaan aur 2) Amal-e-Saleh

*Imaan se muraad hai Allah Ta'ala ki zaat
par imaan Risalat aur aakhirat par imaan,
farishton aur kitabon par imaan, achhi ya buri
taqdeer par imaan.*

*Rasool-e-Akram (SAWS) ka irshaad-e-
mubarak hai:*

*"Imaan ki sattar (70) se zyadah shakhein
hain. Unn me se sabse afzal "Laa ilaaha illallah"
kehhna hai. (Bukhari)*

*Yani Imaan ki bunyaad kalima Tawheed
hai. Amal-e-Saleha se muraad woh aamaal hai
jo Sunnat-e-Rasool ke mutabiq ho. Bilashuba*

nijaat-e-ukhravi ke liye aamaal-e-saleha bahot ahmiyat rakhtein hain. lekin Aqeeda-e-Tawheed ki ahmiyat kahi zyada hain. Qayamat ke roz Aqeeda-e-Tawheed ki moujoodgi mein aamaal ki kotahiyon aur laghzishon ki maafi toh ho sakti hai lekin aqeede mein bigaad (Kaafirana, Mushrikana ya Tawheed mein shirk ki aameezazh) ki barabar saleh aamaal bhi bekar wa abas saabit honge.surah Aal-e-Imran mein Allah Paak farmata hai ke:

"Kaafir log agar roo-e-zameen ke barabar sona sadqa karein to imaan laae baghair unka yeh saaleh amal Allah ke yahan qubool nahin hoga."(Surah Aal-e-Imran:21)

Aur ahl-e-imaan ko yaad rakhna chahiye ke jahannam ka ek lamha to door ki baat hai, uski sirf ek jhalak hi insaan ko duniya ki saari nematein, aasaaishein aur aish-o-ishrat bhula dene ke liye kaafi hai.

Isliye musalmaano ko apne imaanki aabyaari Qur'an aur Sunnat wa Seerat-e-Sahaba

se karte rahna chahiye taaki imaan khaalis se wajood pazeer shajra tayyiba ki bulandiyan aasmaan ko chootee rahein aur uske khushbudaar aur lazeez phal hardum utartein rahein aur woh haqeeqee musalmaan banne ki koshish karte rahein.

Haqeeqee Musalmaan banne ke liye shart-e-awwal ye hain ke use "Laa Ilaaha Illallahu Muhammadur Rasoolullah" ke maani aur mafoom ka ilm ho. use maloom ho ke kalima padhne ke baad kin aqaayed ko tasleem karna padega aur kin aqaayed ki use tardeed karni padegi kis tarz-e-amal ko ikhtiyaar karna padega aur kis tarz-e-amal se use bachna padega. kyunki baaz aqwaal aur afaal aur eteqaad aise hain jin ki bina par ""Laa Ilaaha Illallah" kehna fayedamand nahin rahta. Yahi wajah hai ke sahaaba-e-kiraam (rzt) ne zakaat ke munkireen ke khilaaf jihaad kiya. Halanke woh ""Laa Ilaaha Illallah" kehte the. Iss liye humein poori baseerat ke saath ""Laa Ilaaha

Illallah" kehna chahiye aur Allah ki shariyat se mutazaad qaul-o-fail aur aeteqaad ko pahchaan kar inse bachna chahiye. kahi aisa na ho ke hum shirk aur kufr mein mubtila hokar imaan-e-haqqeeqee se mahroom ho jaye. kyunki bahot se log iss wajah se gumrah hain ke unhone is kalima ka matlab nahin samjha. isliye woh "***Laa Ilaaha Illallah***" kehte hain aur Allah ke saath doosron ko bhi pukaarte hain.

Janaab Md. Mustafa Sharief (Mazher) ne badi ahem koshish ki hai. waise urdu aur angrezi mein tawheed aur shirk ke mouzoo par bahot si kitaabein maujood hai magar Roman English mein bahot kam kitaabein dastiyaab hain.

Mausoof koi Aalim-e-Deen to nahi magar Ulma-e-Kiram ke saath rahkar jo ilm aapne seekha hai usi ko Roman English mein qalamband kiya hai. Mausoof bhi pahle shirk wa bidaat mein mubtila they. Magar Allah ki toufeeq se aap ne shirk wa bidaat se hamesha ke liye tauba ki aur ab Allah ke fazl wa karam se

hamesha isi fikr mein lage rahtein hain ki kisi tarah rishtedaaron aur dost-ahbaab ko shirk se bachaya jaaye. yeh kitaab bhi usi fikr ka nateejा hain.

Allah Jaza-e-khair ataa karein mausoof ko aur un tamaam logon ko jinhone mousoof ka is kitaab ki tarteeb wa taaleef mein saath diya taawun kiya.

Nazr-e-Saani

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Bismillah hir Rahmanir Raheem

(3) SHIRK KYA HAI?

Shirk ka lafz hamne bar bar suna hai, is ke maane kya hai is se hum bakhoobi waqif nahi hai. Bachpan se yeh baat sunte aaye hai ki Allah ek hai, uska koi saajhi nahi, us ke siwa koi ibadat ke layeq nahi. woh wahid hai, akela hai, kalima Tayyaba bhi isi baat ki taraf ishara karta hai ke Allah ke siwa koi maabood nahi.

La ilaha illallah

Yaani:

Nahi hai koi mabood siwaye Allah ke

Lekin hum is baat par ghour karenge ke kya waqayee hum Allah ki wahdaniyat ko tasleem karte hain? kya hum dil se Allah ki wahdaniyat ki tasdeeqe karte hai? kya hum sirf Allah ki ibadat karte hain? Ibadat ke (Tareeqe) hai Nazar, Niyaz, Qurbani, Hajj, Sajda, Tawaaf, Dua,

Rukoo, Roza waghaira aur ye sab ibadat Allah Ta'la ke liye hi makhsoos hai kya waqayee ye sab Allah Tala ke liye kar rahe hain?.

Shirk ki do (2) qismein hain

1) Shirk-e- Akbar (yani Bada Shirk)

2) Shirk-e- Asghar (yani Chhota Shirk)

Allah Tala ki zaat, ibadat, sifaat (khususiat) mein kisi doosre ko shareek karna- "**Shirk-e-Akbar**" hai, aur us par amal karne wala islam ke dayre se kharij ho jata hai, Tauba kare bina mar jaye to hamesha ke liye jahannami hai. jabki "**Shirk-e-Asghar**" yani Riya (Dikhlaive ke liye koi nek kaam karna) ya Allah ke alawa kisi doosre ki qasam khana waghaira to ye shirk-e-Asghar hai. Is par amal karne wala agar tauba na kare to sakht saza ka mustahique hai jiski saza jab tak Allah chahe Jahannam hai.

Zaat mein shirk karne ka matlab ye hai ke Allah ko uski zaat mein akela, be misaal aur la shareek na mana jaye. Maslan yeh samjha jaye ke (Nauzubillah) uski biwi aur aulad hai, ya yeh

ke uske maa baap hai.ya koi uski zaat ka hissa hai. Sifaat mein shirk ka matlab ye hai ke jo sifaat Allah Ta'la ke saath khas hai, woh kisi doosre mein mani jaye, Jaise Allah ke siwa, Allah ke alawa kisi doosre ko nafaa ya nuqsaan ka malik tasawwur karna, zarooraton ko poora karne wala (batana) ya door wa nazdeek se madad karnewala aur ilm-e-ghaib ka janne wala samajhna waghaira..... Allah Ta'la Qur'an mein farmate hain :

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونْ

(Surah Yosuf ayat No. 106)

Yaani:

Un mein se aksar log bawjood Allah par eemaan rakhne ke bhi mushrik hi hain.

(Mufassireen ka qaul hai)

Aur bahot se log ayse hai ke eemaan latey bhi hain to us ke saath shirk mila dete hain. Allah Ta'la ko khaliq aur malik mante hain lekin ibadat mein doosron ko uska shareek therate hain. Musalmano ko chahiye ke mushrikana baton se

aur ho sake to shirke khafi (posheeda shirk) se bhi mahfooz rahan.

(Tafseer Abdul Bari, Jamia Nizamia)

Aksar log Allah Ta'la ki Qudrat aur taqat, uski nishaniyon aur nematon par ghour nahi karte aur Quran aur hadees ko chhod kar mahaz apni man maani karte hain aur baap dada ke deen ko asal deen samajhte hain. Aise logon ke baare mein Allah Ta'la Quran mein farmate hain.

وَإِذَا قِيلَ لَهُمْ أَتَبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَسْعَ مَا وَجَدْنَا عَلَيْهِ إِبَاءَ نَاطِ
أَوْلَوْ كَانَ الشَّيْطَنُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ

Yaani

Aur jab unhein kaha jata hai ke jo (kitaab) Allah ne nazil farmayee hai uski pairvee karo to kehte hain ke hum to usi ki pairvee karenge jis par humne apne baap daada ko paya hai (Allah farmate hain) kya agar shaitan un ke badon ko dozakh ke azaab ki taraf bulata ho tab bhi (ye inhi ki pairvee karenge)

(Surah Luqman Ayat No:21)

Shirk ek azeem khatra hai aur isi azeem khatre se waqif karwane ke liye Allah Ta'la ne har zamane mein Rasoolon aur ambiya-e-kiraam ko rawanaa karte rahe takey log is azeem tabaahi shirk sey waqif hojaen Allah Ta'la ka irshad hai:

إذ جاءَتْهُمُ الرُّسُلُ مِنْ مَّا بِيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَا تَعْبُدُوا إِلَّا
اللَّهُ ط

Yaani:

Allah ke Rasool un ke paas aagey pzechhe se aaye aur unhein samjhaye ke Allah ke siwa kisi ki ibaadat na karo. (Surah Hameem Sajda Ayat No:14)

Jin logon ne is daawat ko qubool kiya woh aakhirat ke nuqsaan se bach gaye aur jinhone inkaar kiya woh Allah Ta'la ki naaraazgi ke mustahique hogaye. sab se aakhir mein Nabi Mohtaram Hazrat Muhammed Mustafa Sallallahu Aliahi Wasallam tashreef laaye, apne 23 saal ke nubuwwat ke daur mein bahut khoobi ke saath aalame insaniyat ke saamne yahi paigham rakha

ke Allah ke siwa koi ibadat ke laayaq nahi. Aap Sallallahu Aliahi Wasallam ke baad nubuwwat ka silsila khatm hogaya aur yeh azeem zimmedari sahaba kiram Raziallahu Anhum ke kandhon par aapadi aur unhon ne saari duniya ko tawheed ke noor se munawwar kar diya. Baad ke daur mein deen ki daawat dene wale uthte rahe aur is zimmedari ko poora karte rahe. Isi tarah ab yeh azeem kaam ummate muslima ke ek ek fard ka hai ke khud ko shirk se bachate huye aalame insaaniyat ko is khatre se aagah kare aur tawheed ki daawat ko duniya mein aam kare.

Aayiye aap aur hum Allah Ta'la ke fazal ke sahare is sangeen jurm se bachne ka ahad kar lein. Haqeeqat yahi hai ke shirk ki wajah se ibadatein zaya, maghfirat se mahroomi aur aakhirat ki zinadagi jahannum ki aag ki nazar ho jaati hai. Is liye zaroori hai ke zindagi ke khatam hone se pehle apna aqeeda aur amal durust kar lein. Allah Ta'la ki is azeem duniya mein insaan

apne karobar, apne gharelu maamlat, duniyadari mein is qadar masroof hai ke usey fursat hi nahin milti ke woh ghour kare ke is kaynaat ka paida karnewala kaun hai? us paida karne wale ka bandon par kya haque hai? yeh kaynat kyun wajood mein layee gayee hai. In sawalaat par sanjeedgi se ghour karen to zindagi mein inqelaab aa jaayega.

Aur gumrahiyan khatam ho jayegi, Duniya aman aur salamati ki jagah ban jayegi. Jis ke nateeje mein sirf ek Allah ki ibaadat hogi. Usi se ummeedin aur usi se khauf laahaq hogta. lekin insaan ki soorat e haal is ke bilkul khilaaf hai. woh Allah Ta'la ke siwa har cheez ki ibadat karne wala hogaya. Insaan ko Allah par bharosa nahin raha (nauzubillah) Aur marhoomeen buzurgane deen par tawakkal karne wala ban gaya. Bejaan cheezon se madad talab karne laga. Aise logon ke baare mein Allah Ta'la Quran mein farmate hain.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ط

Yaani:

Us hamesha zinda Allah par tawakkal karein jise kabhi mout nahin aur uski taareef ke saath paakezgi bayan karte hain. (Surah Al-Furqaan Ayat No:58)

Tawakkal ka matlab hai jahan tak ho sake dunyavi cheezon se madad lein phir maamla Allah Ta'la ke supurd kar dein. Nabi Sallallahu Alaihi Wasallam ke paas ek shakhs haazir hua aur oont ko bahar khada kar ke andar aa gaya. Aap Sallallahu Alaihi Wasallam ne poochha to kaha "Main oont Allah ke supurd kar aaya hoon. Aap Sallallahu Alaihi Wasallam ne farmaya "Yeh tawakkal nahin pehle ise kisi cheez se bandh phir Allah par bharosa kar." (Tirmizi)

(Tafseer Ahsanul Bayaan Surah Almumtahina ayat:4)

Tawakkal ka matlab "Allah ne jitni salahiyat di hai kaam karne ki har kaam ko bakhoobi Anjaam de phir ise Allah ke supurd karde.

(4). SHIRK MAAFI KE QAABIL NAHI

Shirk ek intehayee khatarnaak aur ghinowna jurm hai jis ke taalluq se Allah Ta'la ka elaan hai ke use hargiz maaf nahi karega. Shirk har us amal ko kahte hain jo sirf Allah Ta'la ke liye kiya jaane wala amal hum kisi makhlooque ke saath karein. Log gaflat aur anjaane mein aise amal kar baithe hain jis ki wajah se Allah Ta'la naaraaz ho jaate hain Allah ne Quran mein bar bar shirk se daraya hai.

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنِ يَشَاءُ ط
وَمَن يُشْرِكَ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

Yaani

Use Allah Ta'la hargiz nahin bakhshega ke us ke saath shareek muqarrar kiya jaaye. haan shirk ke alaawah gunah jis ke chaahe maaf farmaa deta hai, aur Allah ke saath shareek karne wala bahut door ki gunmraahi mein jaa

padaa. (Annisa:116)

Allah Ta'la ne tamaam nabiyon aur rasoolon ko sirf is liye bheja hai taaki Allah ka rishta bandon se jodein aur logon ko shirk ki gandagiyon se bachaaye. Aur Allah Ta'la ka farmaan hai:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَبِبُوا الطَّاغُوتَ ح

Yaani:

Aur Hum ne har ummat mein Rasool bheja ke logo sirf Allah ki ibaadat karein aur us ke siwa tamaam batil maaboodon se bacho. (Surah An-Nahal Ayat No:36)

Ambiya Kiraam ka yahi kaam tha ke tawheed ki daawat dein. Isi liye surah Al-anaam mein 18 ambiya ka zikr karne ke baad Allah Ta'la ne kah diya ke agar tum se bhi shirk ho jaye to unke aamaal bhi barbaad ho jayenge.

Allahu Akbar! ghaur ka muqaam hai ke Ambiya kiraam ko bhi daraya jaa rahaa hai to phir insaanon ka kya shumaar, balki hamare Nabi Sallallahu Alaihi Wasallam se bhi kaha

gaya hai:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ
لِيْحَبَطَنَ عَمَلُكَ وَلَنَكُونَنَّ مِنَ الْخَسِيرِينَ

yaani

*Yaqeenan teri taraf bhi aur tujh se
pehle ke tamaam Nabiyon ki taraf bhi
wahee ki gayee hai ke agar toone shirk
kiya to bilaa shuba tera amal zaaya ho
jayega aur bil yaqeen tu nuqsaan uthaane
walon mein se ho jayega. (Surah Azzumar: 65)*

Qari Muhammed Abdul Bari saheb apni
tafseer mein farmaate hain.

Jab saari kaynaat ka paida karne wala Allah
Ta'la hi hai aur har cheez us ke qanoon aur
hukm ke aage jhuki huyee hai to phir uske saath
kisi doosri hasti ko shareek karna kitni badi
jahaalat aur gustaakhi hai, haqeeqat yeh hai ke
aasmaan aur zameen ka maalik wahi hai aur
ibaadat usi ko sazawaar hai. Isi liye us ne hukm
diya ke do maabood mat banao meri hi ibaadat
karo aur mujhi se daro phir tum ko kya ho gaya

hai ke us ko chhod kar doosron se darte ho aur unki ibaadat karte ho (surah Annihal,aayat:52)

Ibaadat khaalis Allah ke liye honi chahiye aur is ibaadat mein kisi ko shareek nahin karna chahiye.

(5).SHIRK AZEEM ZULM HAI

Agar koi shaks kisi ke jayez haq ko dabaakar woh haq kisi doosre ko de de to aisa shakhs zaalim aur be-eemaan kehlata hai aur log use nafrat se dekhte hain, ghour ka muqaam hai ke Allah Ta'la ke hum par itne ehsanat hain ke hum uski ginti bhi kar nahin sakte. Agar banda Allah ki be shumaar nematon se fayda haasil kare aur shukriya doosron ka adaa karein to yeh Allah Ta'la ki naa shukri hogi. Isi tarah Allah Ta'la ka hukm yeh hai ke sirf usi ki bandagi ki jaaye ibadat aur bandagi ka haq agar hum ghairullah ko bhi dein to yeh kitni azeem naa insaafi aur zulm hogा. Hazrat Luqmaan ne apne bete ko naseehat kee.

وَإِذْ قَالَ لُقْمَانَ لَبِنِهِ وَهُوَ يَعْظُهُ يَسِّيْ لَا تُشْرِكُ بِاللَّهِ إِنَّ الشَّرِكَ

لَظْلُمٌ عَظِيمٌ

Yaani:

Aur jab ke luqmaan ne naseehat karte huye apne bete se farmaaya ke ae mere pyare bachche! Allah ke saath shareek naa karna beshak shirk bada bhari zulm hai.

(Surah Luqmaan: Ayat No.13)

Ek aur jagah Allah Ta'la ne shirk ko zulm kaha.

الَّذِينَ آمَنُوا وَلَمْ يَلِسُو إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

Yaani:

Jo log eemaan rakhte hain aur apne eemaan ko shirk ke saath nahin milate also hi ke liye aman hai aur wahi seedhe raaste par chal rahe hai. (Sure Al Anaam Ayat No. 82)

Isi liye hamein chahiye ke eemaan ko shirk ki milaawat se bachaate rahein taaki hamein hidaayat aur amno amaan naseeb ho. mushrikaana zindagi ki Allah Ta'la ko zarra bara

bar parwaah nahi ke rahe ya tabah aur barbaad ho jaye.

6. MUSHRIK PAR JANNAT HARAAM HAI

Allah Ta'ala ki sifaat ye hai ke woh Gafoorur Raheem hai, Arhmur Rahimeen hai yaani bahut zyada raham karne wala hai. Allah Ta'ala 70 maaon se zyada Mohabbat rahkhne wala hai. Is ke baawajood Allah Ta'ala shirk karne walon par behad naaraaz ho jaate hai aur Quran mein sakhti ke saath shirk karne walon ke haque mein yah hukm diya jaata hai ke shirk karne se Jannat haraam ho jati hai.

إِنَّمَا مَنْ يُشْرِكُ بِاللَّهِ فَقَدْ حَرَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارِ

Yaani:

Yaqeen maano ke jo shaks Allah ke saath shareek karta hai Allah Ta'ala ne us par Jannat haraam kardi hai, uska thhikana jahannam hi hai. (Surah Almaida: Ayat No:72)

Allah Ta'ala ke is sakht takeed ke baad hamein dar Jaana chahiye kyunki Jahannam ka

azaab bahut dardnak hai. Isi baat ko samjhane ke liye.

Sahih Muslim:Hadees No-107 mein Abu Hurairah (rzt) riwayat karte hai ke ek Dehati Rasoolullah Sallallahu Alaihi Wasallam ke paas aakar kehne laga "Ya Rasoolullah Sallallahu Alaihi Wasallam Mujh ko batlaiye kuchh aisa kaam jis ke karne se main jannat mein chalaa jaaoon?" Aap Sallallahu Alaihi Wasallam ne farmaya "woh kaam yeh hai ke ibaadat kare tu Allah ki aur uske saath kisi ko shareek naa kare aur qayam kare tu namaaz ko aur de zakaat jo farz hai aur ramzaan ke roze rakhe". woh shakhs bola: "Qasam uski jis ke haath mein meri jaan hai main na isse zyada karoonga naa isse kam" tab woh peeth pher kar chala Aap Sallallahu Alaihi Wasallam ne farmaya "Jise pasand ho ke Jannati ko dekhe to is ko dekhe. Iske alawa Bukhari Shareef ki hadees No: 1396 bhi isi baat ki taraf ishaara karti hai ke shirk karne walon ke liye Jannat haraam hai. Isi baat ko samajhne ke liye

hamein Rasoolullah Sallallahu Alaihi Wasallam ki us hadees par bhi ghour karna chahiye Jo Sahih Bukhari Hadees No: 1360 mein likhi hui hai ke jab Abu Taalib (jo Aap Sallallahu Alaihi Wasallam ke chacha the) ki wafaat ka waqt qareeb aaya to Rasoolullah Sallallahu Alaihi Wasallam un ke paas tashreef laaye, dekha unke paas us waqt Abu Jahel aur Abdullah bin Abi Umaiyya moujood the. Aap Sallallahu Alaihi Wasallam ne farmaya ke "chachaa! Aap ek kalima 'La ilaha illaallah' (yani Allah ke siwa koi mabood nahi) keh deejiyे taaki main Allah ke yahan is kalima ki wajah se aap ke haq mein gawahi de sakoon. Is par abu Jahl aur Abdullah ne kaha Abu Taalib! kya tum apne baap ke deen se phir jaoge? Rasoolullah Sallallahu Alaihi Wasallam barabar kalima-e-Islam un par pesh karte rahe. Abu Jahl aur Ibn Abi Umaiyya bhi apni baat duhraate rahe. Aakhir Abu Taalib ki aakhri baat yeh thi ke woh Abdul Muttalib ke deen par hain. Unhone "la ilaha illallah" kehne se inkaar kar diya phir bhi

Rasool-e-Akram Sallallahu Alaihi Wasallam ne farmaya ke main aap ke liye istaghfaar karta rahoonga jab tak ke mujhe manaa na kar diya jaye, ise Allah Ta'ala ne surah Tawba ki Aayat No: 113 mein naazil farmaya.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا
أُولَئِنَّى قُرْبَى مِنْهُ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَصْحَابُ الْجَحِيمِ

Yaani:

Paighamber ko aur doosre musalmano ko jayez nahi ke musrikeen ke liye maghfirat ki dua mangen agar che woh rishtedaar hi kyun na hon. (Surah Tawba: 113)

Kalima Tayyaba ka zaban se iqraar karne ke saath saath dil se tasdeeq bhi karna chahiye.

Shirk ke taalluq se Qur'an aur Hadees ki taakeed ko dekhte hue koun hai jo shirk karne ki soche.

Aaiye hum ab is baat par ghour karein ke kaheen hum jane anjane mein shirk to, nahin kar rahe hai.?

Astaghfirullah..... kaheen hum hamari

ibaadat mein kisi aur ko shareek to nahin kar rahe hain?

7. Namaaz

Islam mein Namaaz sab se ahem ibaadat hai. Kalima Tayyaba ka iqraar karne ke baad sab se pehle ek musalmaan ko namaaz ki adaygi ke zariye apne eemaan ka suboot dena padta hai. Allah Ta'ala ka irshaad hai.

إِنَّمَا أَنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي لَوْا قِمَ الْصَّلَاةَ لِذِكْرِي

Yaani:

Beshak main hi Allah hoon, mere siwa ibaadat ke layeq nahin aur bas tu meri hi ibaadat kar aur meri yaad ke liye namaaz qaayam rakh. (Surah Taha:14)

Namaaz Allah Ta'ala ki yaad aur ibaadat ka sab se behtar tareeqa hai aur namaaz Allah Ta'ala hi ke liye qayam kee ja sakti hai. Agar namaaz Allah Ta'ala ke alawaa buzurgane deen ke liye bhi qayam ki jaye to woh ibaadat mein

Auliya Allah ko shareek karna hua kayee logon ko salaat-e-ghousia (peeran-e-peer ki namaaz) padhte huwe sunaa hoga. Namaaz Allah ke siwa kisi aur ke liye padhee jaye aisa amal shirk hai. aur log is khushfahmee mein mubtilaa hain ke woh panch waqta namaazi hain. Aise logon ki ibaadatein thukraa di jaati hai. Qura'n mein Allah Ta'ala farmate hain:

الَّذِينَ صَلَّى سَعْيَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسِنُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Yaani:

Zyada nuqsaan mein koun hain jin ki duniyavi zindagi ki tamaam tar koshish bekar ho gayeen aur woh isi guman mein rahe ke woh bahot achchhe kaam kar rahe hai. (Sure Kahf : Ayat No. 104)

Isi liye namaaz sirf Allah hi ke liye adaa ki jaa sakti hai. Allah ke siwa Aulia Allah aur buzragaan-e-deen ke liye namaaz adaa karna shirk hai.

8. *Qiyam*

Namaaz ka ek aham rukn Qiyam hai yani ehteraam ke saath khada hona. Allah Ta'ala Surah Al-Baqrah: Aayat N0:238) mein farmate hain:

وَقُومُوا لِلَّهِ قَنْتِيْنَ

Yaani:

Aur Allah Ta'ala ke liye baa-adab khade raha,karo. (Surah Baqrah:238)

Is aayat-e-kareema se maloom hua ke aajizi ke saath Allah ke saamne hi khada hona chahiye Namaaz mein hum adab aur ehteraam ke saath Allah ke saamne khade hote hain usi adab aur ehteraam ke saath agar kisi insaan ke saamne khade ho gaye usne Nauzubillah! Allah ke barabar darja kisi aur ko de diya. Hamare Nabi Sallallahu Alaihi Wasallam ka muqaam

bahut ooncha hai. Iekin Aap Sallallahu Alaihi Wasallam bhi apne saamne kisi ko qiyaam ki haalat mein khada hona pasand nahi farmate the phir aam insaano ki kya baat Aksar hum ne dekha hai ke bade bade ulmaa ye chahte hai ke unke shaagird unke saamne taazeem se khade rahein kayee peer log apne mureedon ko apne saamne taazeem aur adab se khada huwa dekhna pasand karte hain balki agar mureed tazeem se na khade hon to yeh unki shaan mein gustaakhi samajhte hain. jaisi taazeem Allah ki honi chahiye woh unhone apne liye makhsoos kar li hai. haalaanki aisa amal hamaare Nabi Sallallahu Alaihi Wasallam ki nazar mein naapasandeeda hai to aam logon ko aise shirk se bachna chahiye.

9: Rukoo aur sajda

Rukoo aur sajde namaaz ke ahem rukn hain is ke alaawa Quran mein jab aayat-e-sajda tilaawat ki jaati hai us waqt sajda karna chahiye Aisa sajda bhi sirf Allah ke liye khaas hai hamaare kisi kaam mein kaamyaabi milne par hum sajda-e-shukr adaa karte hain woh bhi Allah ke huzoor karte hain.

Allah Ta'la Quran mein irshaad farmate hain

وَارْكَعُوا مَعَ الرَّكْعَيْنَ

Yaani:

Rukoo karo rukoo karne walonke saath. (Surah, Baqrah:43)

Allah Ta'la ne rukoo ko ek ahem juz (Theraya) hai, jo sirf Allah Ta'la ke liye karna chahiye agar doosron ke saamne rukoo ki tarah jhuke to yeh shirk kehlayega. Isi tarah sajda bhi

Allah Ta'la ke liye khaas hai aur Quran pak mein Allah Ta'la ne sakhti se yeh taakeed ki hai ke sajda khaalis Allah ke liye karo. Allah Ta'la ka farmaan hai

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقُوكُمْ إِنَّمَا يَنْهَا عَنِ الْمُنْكَرِ

yaani

Tum Sooraj ko ya chaand ko sajda na karo balki sajda us Allah ke saamne karo jo un sab ka paida karnewala hai. agar tumhein usi ki ibaadat karni hai. (Surah, Haameem Sajda:37)

Is aayat-e-kareema se yeh baat achchhi tarah maloom ho gayee ke sajda kisi makhloq ke liye jayez nahi, Lekin zyada tar aise log hain jo har oonchi qabar ko sajda karte hain. chillon jhandon aur mazaron par din raat sajde karte hain. Jis Allah Ta'la ke saamne hamein din mein paanchon waqt namaaz ki paabandi karte hue sajda rez hona hai hum usi ibaadat se ghaafil hain. Ek aur jagah Nabi Sallallahu Alaihi

Wasallam se mukhatib ho kar Quran mein Allah Ta'la farmate hain.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السُّجَّدِينَ

yaani

Aap Sallallahu Alaihi Wasallam apne parwardigaar ki tasbeeh aur hamd bayaan karein aur sajdah karnewalon mein shaamil ho jaayen. (Surah, Hjr:98)

In aayaat se maaloom hua ke sajda sirf Allah Ta'ka ke liye hai is ke alaawa kisi aur ke liye sajda jayez nahi Hamein yeh baat achhi tarah zahen nasheen kar leni chahiye ke Allah Ta'la ne jo sajda Aadam alaihissalaam ke aage jinn aur farishton se kaha wo sajda tazeemi tha naa ki ibaadat wala. Jaisa ke irshaad hai

وَإِذْ قُلْنَا لِلْمَلَكَةِ اسْجُدْوْا لِإِدَمَ فَسَجَدُوا إِلَّا إِبْرَيْسُ

yaani

Aur Humne farishton se kaha ki aadam ko sajda karo to iblees ke siway sabhi ne sajda kiya. (Surah Baqrah:34)

Isi tarah Quran mein ek aur jagah farmaya

وَرَفَعَ أَبَوِيهِ عَلَى الْعَرْشِ وَخَرُوا لَهُ سُجْدًا

yaani

Aur apne takht par apne maa-baap ko oonche muqaam par bithaya aur sab us ke saamne sajda me hogaye. (Surah Yusuf:100)

Kuch logon ne iska tarjuma kiya hai ki izzat ehteraam ke liye Yusuf ke saamne jhuk gaye lekin وَخَرُوا لَهُ سُجْدًا ke lafz batatey hai ki woh zameen par Yusuf Alaihissalam ke saamne peshaani rakh diye, yeh sajda peshaani tekne ke maano mein hai phir bhi yeh sajda Yaqoob Alaihissalaam ki shariyat mein jayez tha. Islam mein shirk ki milaawat ko rokne ke liye aise ehteraam ke liye sajda karna najayez qaraardiya gaya. (Tafseer Ahsanul Bayaan, Surah Yusuf: 100)

Ek Sahabi ne Rasoolullah Sallallahu Alaihi Wasallam ke paas akar kaha ke hum Allah ke baad aapko zyada azeez maante hain to lehaza hum aapke samne sajda karna chahte hain, lekin aap Sallallahu Alaihi Wasallam ne farmaya

agar main hukum deta to Auraton ko apne shohar ko sajda karne ka hukm deta.

Hamare Nabi Sallallahu Alaihi Wasallam bhi is baat se fikar mand hue they ke kaheen unki qabar ko log sajda gaah naa banaa lein. Isi liye sahih Muslim mein hai ke ummul-mumineen Hazrat Ayesha (Rzt) farmati hai ke Rasoolullah Sallallahu Alaihi Wasallam ne farmaya us beemaari mein jis ke baad tandrust nahi hue:

"Laanat kare Allah Yahood-o- Nasaraa par unhone apne paighambaron Alaihissalaam ki qabron ko masjid banaa liye" Hazrat Ayesha (rzt) ne kaha ke agar Rasoolullah Sallallahu Alaihi Wasallam ko is baat ka khayaal naa hota to aap Sallallahu Alaihi Wasallam ki qabar khuli jagah mein hoti, hujre mein naa hoti magar aap Sallallahu Alaihi Wasallam darey ke kaheen log Aap Sallallahu Alaihi Wasallam ki qabar ko masjid na banaa lein.

(Sahih Muslim: Hadees:1184)

Ghour ka muqaam hai ke Yahood-o-

Nasaara apne Nabiyon aur buzurgon ki qabron par sajda karein to un par laanat ki jaaye aur wohi amal musalmaan karein to ajar aur sawaab haasil karne ki neeyat se karein to aisa hona mumkin hai? hargiz nahi, jo amal Yahood-o-Nasara ke liye laanat ka baa-is hai wahi amal Aap Sallallahu Alaihi Wasallam ki shariyat mein bhi laanat ka baa-is hai. kyunki paighaambar-e-Islaam Muhammed Sallallahu Alaihi Wasallam ki zabaani aise amal par laanat bheji gayee hai.

10:Tawaaf

Tawaaf aisi ibaadat hai jo saari duniya mein ek hi jagah jayez hai aur woh muqaam Allah Ta'la ka ghar Khana-e-Kaaba hai, jis ke gird tawaaf kiya jaata hai. Tawaaf ke maane hai kisi cheez ke atraaf lagaataar chakkar lagana aur yeh ek ahem rukn hai jo Hajj aur Umrah ke dauraan kiya jaata hai, Allah Ta'la ka hukm hai

وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

yaani

Aur Baitullah ka tawaaf karo.(Surah hajj:29)

Allah Ta'la ne yeh Hukm diya ke uske ghar ka tawaaf karo. Masjid-e-Haraam ke gird chakkar lagao. lekin aaj kal logon ne naa jaane kaise kaise tareeqe ikhtiyar kar liye hai ke Allah un par rahem kare musalmano ne mazaaraat chhillon ke atraaf tawaaf karna shuroo kar diya

ghour kijiye jo hukm Allah Ta'la ke ghar ke liye khaas tha woh amal doosron ke liye kiya ja raha hai. Iahaaza yeh shirk hai Ab to yeh baat yahan tak pahunch chuki hai ke Haaji Makkah Moazzama mein Baitullah ka tawaaf karne ke baad Tawheed ki daawat dene wale hamare Nabi Mohtaram Muhammed Sallallahu Alaihi Wasallam ke mazaar shareef ke atraaf tawaaf ko Hajj ke arkaan ke saath adaa karna zaruri samajhte hai aur musalmaan Tawheed ke markaz par pahunch kar bhi shirk ke murtakib ho rahe hain. Allah Ta'la hum sub musalmaano ko shirk-o-bidat se mahfooz rakhe Aameen.

11:Qurbaani

Qurbaani ek maali ibaadat hai jo Eidul-azha, Hajj aur aqeeqe mein adaa ki jaati hai Allah Ta'la ka irshad hai.

فَصَلِّ لِرَبِّكَ وَانْحِرْ

Pas apne Rab ke liye namaaz padha karo aur Qurbaani kiya karo. (Surah Kawsar:2)

Qurbaani ka hukm har ummat ko diya gaya ke Allah ke liye Qurbani karein. Allah Ta'la Qura'n mein farmate hai:

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لَيَدْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقْنَاهُمْ مِنْهُ
بِهِمْمَةِ الْأَنْعَامِ طَفَالَهُمُ الَّذِي وَاحِدٌ فَلَهُ أَسْلَمُوا طَوَّبَ اللَّهُ الْمُخْبِتُينَ
yaani

Hum ne har ek qaum ke liye Qurbaani ka tareeqa muqarrar rakha hai take Allah ke diye huwe janwaron par Allah ka naam zikar karen. Tumhara haqiqi mabood ek hi

hai bas tum usi ki farmabardaari karo. (Surah Hajj:34)

yani Qurbaani sirf Allah Wahed ke liye ki jasakti hai-Aur ek jagah Qura'an paak mein Qurbaani ko ibaadat kaha qaya hai.

فُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Yaani

Aye Nabi Sallallahu Alaihi Wasallam Aap kehdijiye meri namaaz, meri Qurbaani mera jeena mera marna Allah ke liye hai jo Rabbul Aalameen hai. (Surah An-Aam:162)

Aur Allah Ta'ala ki nazron mein wahi Qurbaani Qaabil-e-qubool hai jo taqwaa aur ikhlaas se kee gayee ho.

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دَمًا وَهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ط

Yaani

Allah Ta'ala ko qurbaaniyon ka gosht nahi pahunchta na un ka khoon balke usey to tumhare dil ki parhezgaari pahuchti hai. (Surah Hajj:37)

Qurbaani taqwaa aur khuloos ki buniyaad

par sirf Allah Wahed ke liye hi khaas hai aur agar Qurbaani Allah ke siwa ghairon ke naam par kee jaaye to shirk hai Irshaad-e-Nabvi Sallallahu Alaihi Wasallam hai.

La anal laahu man zabahallahu lighairillah
(Muslim, Hadees:5124)

Yaani

Jis ne Allah ke siwa kisi doosre ke naam par qurbaani kee. us par Allah ki laanat hai.

Qurbaani sirf gaaye, oont, bakri tak hi mahdood nahi balke yeh apne andar ek bahut bade maayne rakhti hai, isi liye kisi bhi jaandaar cheez ka Allah ke siwa doosron ke naam par chadhaana ya waqf karna bhi qurbaani hi kehlaata hai. Hamari qawm Allah ke buzurgon ke naam jaise jahangeer peer ka bakraa, ujaale shah ka murg, falaan buzurg ki gaaye, gyarhveen ka bakra aur na jaane kya kya qurbaani karte hain aur chadhave chadhaate hain. kis tarah Allah Ta'la ke ghazab se bach sakenge. Hamari qurbaaniyaan aur chadhave

dargaahon aur chhillon par hamaari barbaadi ki kahaani suna rahe hain.

12: NAZAR-O-NIYAZ

Nazar ke mayne hain ke kisi maqsad ke haasil hone par kuchh maal Allah ki raah mein kharch karne ka ahad karna isi ko faarsi mein niyaz kehte hain. Aisi nazar ya niyaz sirf Allah Ta'ala hee say mangne ki ijaazat hai. Nazar ek ibaadat hai. Agar Allah Ta'ala ke bajaye bandon se maangi jaaye to woh shirk ho jaati hai balki haraam ho jaati hai. isi liye Quraish ke mushrik apne maal ka ek hissa ghairullah ki nazar ke liye alag rakhte the, aur samajhte the ke is se Allah Ta'ala bhi khush honge aur hamare maabood bhi khush honge, nazar bhi namaz roze ki tarah ek ibadat hai is liye Allah Ta'ala ke siwa kisi aur ke naam ki nazar maanna uski ibadat karna hai jo shirk hai, jaisa ke aajkal mashoor qabron par nazar-niyaz ka yeh silsila aam hai. Allah Ta'ala hamein shirk se bachaye aameen.

Aaj musalamanon mein bhi yeh tareeqa hai ke ek alag bartan rakhkar har mahine buzurgon ke naam se raqam aur anaaj jama karte hain aur makhsoos mahinon mein niyaz ki jaati hai. kya aisa amal (kuffar) Mushrikaane Makkah se milta julta nahi hai? jab un mushrikon ke yeh kaam shirk hain to hamara ye amal kaise bhalaiyee ka kaam hogा.

Fiqaa Hanafi ki mashoor kitaab "Durre Mukkhtaar" mein hai:-

Jis ka tarjuma yeh hai "maloom hona chahiye ke aksar awaam murdon ke naam par jo nazar-o-nyaaz dete hain". chadhave chadhatे hain, auliya-e-kiraam ka taqarrub haasil karne ke liye nazraane pesh karte hain aur unki qabron par chiraag aur tel jalaate hain waghairah ye sab cheezen baatil aur haraam hain. (Aakhir kitabu sawm, Durre Mukhtar ki fatawa shami mein hai)

Jis ka tarjuma yeh hai,

"Is nazar lighairillah ke baatil aur haraam hone ki kayee wajah hain un mein se ek yeh hai

ke yeh qabron ke chadhave waghaire makhloq
ke naam ki nazrein hain aur ibadat kisi makhloq
ki jayez nahi is liye ke nazar bhi ibadat hai aur
ibaadat kisi makhloq ki jaayez nahi. aur ek
wajah ye hai ke jis ke naam ki nazar deegaati hai
murda hai. Aur murda kisi cheez ka ikhtiyar nahi
rakhta Aur ek wajah ye hai ke nazar dene wala
shaks murdon ke mutaaliq yeh aqeeda rakhta
hai ke woh Allah Ta'ala ke siwa kaaynaat mein
tasarruf karne ka ikhtiyaar rakhte hain.
haanlaanki murdon ke mutaaliq aisa aqeeda
rakhna bhi kufr hai. (Ridul Mukhtar: Jild duwwam)
Allah Ta'ala ne Qura'an pak mein khule alfaaz
mein yeh elaan farmaya::

وَمَا أَهْلَ بِهِ لِغَيْرِ اللَّهِ حَمْدٌ

Yaani

Har woh cheez jo Allah ke siwa kisi aur ke
naam par mashoor ki jaaye haraam hai. (Sureh
Baqrah Ayat No. 173)

Allah Ta'ala ne Quraan Majeed mein
murdaar, khoon, khinzeer ke alaawa ghairullah

ke naam par zubaah kiye huye jaanwar ko haraam qarar diya hai. Quraan ki is aayat ki roushni mein Syed saheb ka bakra, ujaale shah ka murg, Bibi ki sainak madaar saheb ka maleeda Imaam Jaffer Saadique (rzt) ke koonde wagaira karna kya durust hai? jo cheez bhi Allah Ta'ala ke siwa kisi doosre ke naam par shohrat paa jaaye nazar, niyaz ke naam se mashhoor ho jaaye haraam hai. Nazar Niyaz sirf Allah Ta'ala ke liye kee jaa sakti hai aur iska poora karna zaroori hai Maaloom huwa ke nazar niyaaz ibaadat hai aur ibaadat Allah Ta'ala ke siwa kisi aur ke liye nahi kee jaa sakti. kisi ghair ki chaahé woh buzurgan-e-deen hi kyun naa ho. Nazar aur niyaz doosron ke naam par karna shirk hai. Allah hum sub musalmano ke eemaan ki hifaazat farmaye. shirk jaise azeem khatre se saare bahan, bhaiyon ko bachay. Aameen!

13:DUA

Dua bhi ibaadat ki ek qism hai. Aur Allah Ta'ala ka irshaad hai

وَمَنْ أَضَلُّ مِنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَحِيْبُ لَهُ إِلَيْيَ يَوْمٍ
الْقِيمَةُ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ

Yaani

*Aur us sey badh kar gumraah kaun
hoga jo Allah ke siwa aison se duwayen
karein jo qayaamat tak un ki na sunein
balki unki duwaon se mahaz bekhabar
hon. (Surah Ahqaaf:5)*

Is sey maaloom hua ke dua ibaadat hai.
Aap Sallallahu Alaihi Wasallam ne farmaya

"Adduaao huwal ibaadat" (Tirmizi)

Yaani

"Dua hi ibaadat hai"

Yahaan aap logon ki tawajjah is baat ki

taraf dilaana zaroori hai jis mein bahot saare log
ghalat fahmee mein mubtilaa hain. Mushrik aur
kaafir devi, devtaon jhaadon pahadon aur naa
maloom kitne anginat maaboodon se dua
mangte hain Musalmaano ne bhi naa maaloom
kitne muqaamat par duwaaon ke liye tajweez kar
liye hain, kabhi kisi patthar se kabhi chabootron
se jaise Maula ka pahaad aur khud se banaye
hue chille, kabhi qabron se jaise (Aulia ke
mazaaraat) kabhi kapdon aur kabhi lakdiyon se
jaise taaziye alam jhande wagaira se dua
maangte hain. Haalanki in mein se koi bhi cheez
is qabil nahi ke woh kisi ki madad kar sake.

Allah Ta'ala farmate hain:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَفْعُكَ وَلَا يُضْرِكَ حَفَانْ فَعَلَّ
فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ

Yaani

*Allah ke siwa kisi se dua na karo, jo na
tumhein fayda de aur na nuqsaan, Agar
tum ne aisa kiya to tumhara shumaar bhi
zaalimon mein hoga.(Surah Yunus:106)*

In aayaton se wazeh hogaya ke Allah ke siwa jin se duwayen kee jaa rahi hain woh tamaam majboor hain. Quran majeed mein ek aur jagah par hamare dil-o-dimaagh ki geethiyan (girah) kholne ke liye irshad farmaya hai.

يَا إِيَّاهَا النَّاسُ صُرِّبْ مَثَلٌ فَاسْتَجِمُوا لِهِ طَإِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ طَإِنْ يَسْلُبُهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَقْدِمُهُ مِنْهُ طَ ضَغْفَ الْطَّالِبُ وَالْمُطْلُوبُ

Yaani

Logo! ek misal dee jaati hai ghour se suno jin maaboodon ko tum Allah ke siwa pukarte ho woh ek makkhi bhi to paida nahi kar sakte jo saare ke saare hi jama hojayen balki makkhi inse koi cheez le bhage to yeh to use bhi us se cheen nahiin sakte bada kamzor hai talab karne wala (Duwaan maangne wala) aur bada kamzor hai woh jis se talab kiya jaraha hai woh (jin se duwaayen kee jaa rahi hain) (Surah hajj:73)

ghour kijiye in jhoote maaboodon ki

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majboori aur laachaariyan phir bhi log makhlooque ko mushkil kusha (mushkil door karne wala) ghause-aazam (poori duniya ki madad karne wala) ghareeb nawaz (ghareebon ko nawaazne wala) aur naa maaloom kya kya namon se Allah ke muqaable un ko khada kar dete hain haalaanki Allah Ta'ala ne yeh e'laan farmadiya hai ke woh khajoor ki guthli ke oopar ke parat ke baraabar bhi ikhtiyaar nahi rakhte.

Allah Ta'ala ka irshaad hai

وَالَّذِينَ تَدْعُونَ مِنْ دُوَّنِهِ مَا يَمْلِكُونَ مِنْ قَطُّمِيرٍ

Yaani

Aur yeh log Allah ke siwa jin doosron ko pukarte hain woh khajoor ki guthli ke oopar ki jhilli ke barabar bhi ikhtiyaar nahn rakhte. (Surah Faatir:13)

Andaaza kijiye in buzurgon ki majbooriyon ka ke woh kitne majboor hain Allah Ta'ala ki khudaee mein kisi ko koi ikhtiyar nahi hai is liye ke Quran Allah Ta'la ke taraf se bheji huyi sachchi kitaab hai aur is kitaab ki kayi aayatein

hamein shirk se bachne ki taraf tawajjah dilati hain. garz yeh ke Allah Ta'la ke siwa kisi ko bhi chahe woh paighambar hon ke Nabi, yaa auliaAllah, buzurgaane deen hon ya sone-chaandi, patthar ke putley (but) hon kisi ko koi ikhtiyar nahi. Is silsile mein Ambiya-e-kiraam ki seerat behtreen namoona hai. Isi liye har nabi ne apni jaayez zarooraton ke liye direct Allah Ta'ala se dua ki hai misaal ke taur par Ibraheem (As) aur Zakariya (As) ne aulad ke liye Allah Ta'ala se dua ki hai. Ayyub (As) ne rizq ke taluq se Allah Ta'ala se dua ki, hamare pyare Nabi, Sallallahu Alaihi Wasallam ne har har qadam aur har zarooriyat par Allah Ta'ala se dua ki taakeed farmaayee hai. kisi Nabi ne bhi apni zarooraton ke liye pehle ke nabiyon aur Rasoolon se dua nahi maangi phir bandon se talab karne ka tareeqa kis ne eejaad kiya? kyunki in buzurgaane deen ka koi waada hamare saamne nahi. Is ke bar khilaaf Allah Ta'ala ne duaayen qubool karne ka waada

farmaya hai. Allah Ta'ala ka irshaad hai.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي قَرِيبٌ طَأْجِيبٌ دَعْوَةُ الدَّاعِ إِذَا
دَعَانِ لَا فَلَيْسَ تَجِيئُ إِلَيَّ وَلَيُؤْمَنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Yaani

*Aye Nabi Sallallahu Alaihi Wasallam
jab mere bande mere baare mein aap se
sawaal karein to Aap keh deejiye main
bahut hi qareeb hoon pukarna wale ki
pukar ko jab kabhi woh mujhe pukaare
main qubool karta hoon. Is liye logon ko
chaahiye ke woh meri baat maan liya
karein aur mujh par eemaan rakhen yahi
unki bhalayee ka baais hai. (Surah
Baqrah:186)*

Allah Ta'ala ne dua ko "meri ibaadat" kaha
hai aur dua na karne walon ko sakht sazaa dene
ka elaan farmaya hai. magar log is ahem ibaadat
dua mein bhi Allah Ta'ala ke siwa doosron se
mang kar Allah Ta'ala ki naaraazgi ko badhate
hain haalaanki Allah Ta'ala har museebat zadaa
aur pareshaan haal ki dua qubool farmakar uski

takleef door farmate hain, irshad-e-llahi hai:

أَمَنْ يُجِيبُ الْمُضْطَرُ إِذَا دَعَاهُ وَيَكْشِفُ السُّوَاءَ

Yaani

*Koun hai jo bechain aur paresan
haal ki duwayen qubool karta hai jab woh
(Allah ko) Pukarte hain aur (koun) unki
takleef ko door karte hain.*

(Surah Namal: 62)

Yaqeenan wahi ek Allah hai jo apni
makhlooq se ghaafil nahin rahte balki yeh elaan
farmaate hain ke mere bando! mujhe pukaro
main tumhari shah rag (gardan ki rag) se bhi
zyada qareeb hoon is baat ko Allah ne is tarah
farmaya hai.

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (Surah qaaf:16)

Yaani: Aur hum tumhari shahrag se zyada
qareeb hain.

Sanjeedgi se ghour keliye kya hamein shah
rag se zyada qareeb parwardigar se mangna
chahiye yaa hazaaron meel door buzurgan-e-
deen aur Auliya Allah se maangna chahiye? iska

jawaab khud Allah Ta'la ne diya hai ke sirf mujhe pukaarna hi haque hai is ke elaawah kisi aur ko pukarna zulm aur shirk hai.

لَهُ دَعْوَةُ الْحَقِّ ط

Yaani: *Usi Allah Ta'ala ko pukarna haq hai. (Surah Ar Raad:14)*

Isi tarah hamare Nabi Sallallahu Alaihi Wasallam ki ek hadees hai jo Tirmezi mein darj hai us ka tarjuma yeh hai ke har aadmi ko chahiye ke har cheez Allah Ta'ala se hi maanga chaahiye yahan tak ke apne joote ka tismaa (dori) bhi toot jaaye to Allah hi se maangna chahiye.

Aam taur par aisa hota hai ke log doosron se bar bar maangne aur Ta'lاب karne se jhunjhla jaate hain lekin Allah Ta'ala hamare baar baar naa mangne ki wajah se naaraaz hota hai.

Behad afsos ki baat hai ke aise Maherbaan. Karam farmane wale Rabbul aalameen ko chhod kar log bebas, laachaar ko apni haajat poori karne wala mushkilein door karnewala samajhte

hain, haalanki waliyon ke sardar sheik Abdul Qadir Jeelani,(ra) apni kitab "Futuhul Ghaib" mein farmate hain "Apni tamaan zarooratein Allah Ta'la ke saamne pesh karo aur tamaam makhlooqaat se munh mod kar us ke aage jhuk jao apne dilon ko ghairullah ki mohabbat se paak rakho aur us ke siwa kisi se nafaa aur nuqsaan ki umeed naa rakho."

Ghour ka muqaam hai ke Allah ka hukm Nabi Sallallahu Alaihi Wasallam ka farmaan peeran-e-peer ki baatein hamein kis baat ki taraf tawajjah dilati hain? yahi naa ki duwa aur madad sirf Allah Ta'ala se talab keejiye aur deen-e-islam se apni mohabbat ka suboot dein isi liye hum isi tawheed ka iqraar karte hain.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Yaani: *Hum teri hi ibaadat karte hain
aur tujh hi se madad maangte hain.*

(Surah Fatiha Ayat No:4)

Namaaz se faarigh hote hi logon ka dohrapan shuroo ho jaata hai aur log doosron se

bhi duwa aur madad ke talabgaar (maangnewale) ho jaate hain. yahi shirk hai jo aakhirat (Nauzubillah) tabah aur barbaad kar dega. Isi liye hum ko sachche dil se yeh ahed kar lena chahiye ke hum chhoti se chhoti aur badi se badi zaroorat raast (*direct*) Allah Ta'ala hi se talab karenge.

14: Ghairullah se madad talab karna shirk hai

Aksar hamare musalman bhaiyon ko uthte baithte "Yaa Ghose" ya-Mushkil Kusha" ya khwaja, Ya Ali madad" waghaira kehna ek aadat ban gayee hai. Inhone Allah Ta'ala ke ihtiyaar mein jo cheezen hain us mein in logon ko bhi shaamil kar liya hai jo bahot hi bada gunaah (shirk) hai, Aisi baat sun kar beshak logon ko bura lagega magar kya kiya jaay. hamare in jhoote naaron se bachna aur unke nuqsanaat se

waaqif hona zaroori hai. warna dar hai ke kaheen hamari aakhirat ki zindagi tabah naa ho jaaye (Allah naa kare) irshad-e-Baari Ta'ala hai.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ حَفَّاً فَعَلْتَ
فَإِنَّكَ إِذَا مَنَّ الظَّلِمِينَ

Yaani

Aur Allah ke siwa kisi ko mat pukaro jo naa tumhein nafaa de sakein aur naa nuqsaan to agar tum aisa karoge (Pukaroge) to tumhara shumar bhi zaalimon mein ho jayega. (Surah Yunus: 106)

Balki un mein yeh bhi salaahiyat nahi ke kisi ke ranj-o-gham ko door karke unhein raahat pahuncha sakein. Ek aur jagah Allah Ta'ala farmate hain.

وَإِنْ يُرْدِكَ بِخَيْرٍ فَلَا رَآدٌ لِفَضْلِهِ طَيْصِيرٌ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ طَوْهُ الْغَفُورُ الرَّحِيمُ

Yaani

Agar Allah Ta'ala tumhein kisi takleef mein mubtilaa kare to uske siwa koi usey hataane wala nahi agar woh tumhare

haque mein khair karna chahe to koi us ke fazal ko tujh se door nahi kar sakra. Apne bandon mein jis par chahta hai apna fazal karta hai, aur woh bada hi bakhshne wala meherbaan hai. (Surah Yunus: 107)

Is aayat-e-kareema se yeh wazeh ho gaya ke bhalayee aur khair ataa karne wala buraiyon aur museebaton ka door karne wala Allah Ta'ala ke siwa koi aur nahi Doosri jagah irshad hai.

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلُكُونَ كُشْفَ الضُّرِّ
عَنْكُمْ وَلَا تَحُوِيلَ

Yaani

(Ae Nabi Sallallahu Alaihi Wasallam Aap keh deejiyे ke saahib-e-ikhtiyaar samajhte ho un ko pukaro (phir dekho) naa woh tum se takleef door kar sakenge aur naa pher sakenge. (Surah Bani Israeel:56)

Allah Ta'ala ke is elaan ke baad bhi kya hamari aankhon se parda naa hatega? hamare ilm mein haq baat aane ke baad bhi amal wahi rahe to sakht azaab hogा. irshaad hai

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا أَخْرَ فَتَكُونُ مِنَ الْمُعَذَّبِينَ

Yaani

Bus tum Allah ke siwa kisi ko naa pukaro
warna sakht azaab mein mubtilaa kiya jayega.

Allah Ta'ala phir elaan farma rahe hain ke
qayamat tak bhi woh unki pukaar ko nahi sun
sakte. Allah Ta'ala ke muqable mein musalman
barabar ghairullah se madad talab kar rahe hain.
Allah Ta'ala farmate hain.

وَمَنْ أَصْلَى مِنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمٍ
الْقِيمَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ

Yaani

*Aur us se badhkar gumrah kaun hoga
jo Allah ke siwa aiso ko pukarta na jo
qayaamat tak uski dua qubool na kar
sakein balke unke pukarne se mahez
bekhabar hon. (Surah Ahqaaf: 5)*

In ayaat se yeh maloom hogaya ke aise
be-ikhtiyaar logon ko pukaarna jo hamari pukar
se ghafil hon, bahot badi qumrahi hai aur apni
aakhirat apne haathon tabaah karna hai, har

waqt Allah ko pukarna hi haq hai. uske siwa kisi aur ko pukarna shirk aur azeem gumrahi hai. Allah Ta'ala hum tamaam musalmano ko deen ka shaoor ataa farmaye aur hamein gumraahi se bachaye aameen!

15:Shifaat ke aqeeda mein shirk

Musalmaan ka aqeeda hai ke Aap Sallallahu Alaihi Wasallam Qayamat ke roz apni ummat ki shifaat farmayenge, aur Aap Sallallahu Alaihi Wasallam ye shifaat Allah ke hukm se farmayenge Irshade Baari Ta'ala hai.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ط

Yaani

Koun hai jo Allah ki ijaazat ke bagair shifaat kare. (Surah Baqrah:255)

Rasool-e-Akram Sallallahu Alaihi Wasallam qayamat ke roz Allah Ta'ala ke huzoor sajde mein shifaat ki ijaazat mangenge Bahot der tak tasbeeh bayaan karenge Allah Ta'ala

farmayenge Sajde se sar uthaiyye Aap Sallallahu Alaihi Wasallam ko shifaat ki ijazat de dee gayi hai. Is se maaloom hua ke Aap Sallallahu Alaihi Wasallam, Allah ki ijaazat ke baghair shifaat nahi karenge ghour kijiye Allah Ta'ala ke mahboob tareen aur chune huye paighambar bhi Allah ki ijazat ke baghair shifaat naa kar sakenge to phir hamara yeh aqeeda kitna be wazan hai ke hum falaan buzurg ka daaman pakad kar jannat mein daakhil ho jayenge falaan buzurg Allah Ta'ala se hamari shifaat karenge. Haalaanki Allah Ta'ala ne aise khayaalaat ko shirk bataya hai. Irshad hai.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هُوَ إِلَهٌ أُخْرَى
شَفَاعَةٌ نَّا عِنْدَ اللَّهِ طَقْلٌ أَتَبْيَسُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي
الْأَرْضِ طَسْبَحَةٌ وَتَعْلِيَةٌ عَمَّا يُشَرِّكُونَ

Yaani

Aur woh Allah ke siwa jin ki ibaadat karte hain jo naa unko nafaa dein naa nuqsaan aur kehte hai ke yeh log Allah ke paas hamaari shifaat karenge. Aap Sallallahu Alaihi Wasallam

keh deejye kya tum Allah Ta'ala ko us baat ki khabar dete ho jo aasmaano aur zameen mein koi nahi jaanta. paak aur buland hai Allah Ta'ala us shirk se jo yeh kar rahe hain. (Sure Younus Ayat No. 18)

Is aayate kareema mein Allah Ta'ala ne shifaat ke aise se banaye huye tareeqon ko shirk bataaya hai, to phir aisa aqeeda Allah Ta'ala ko naaraaz karne wala hai. Allah Ta'ala ka Irshaad hai.

أَمْ اتَّخَذُوا مِنْ ذُوْنِ اللَّهِ شُفَعَاءَ طُفْلٌ أَوْ كَانُوا لَا يَمْلِكُونَ
شَيْئًا وَلَا يَعْقِلُونَ

yaani:

Kya logon ne Allah ke siwa doosron ko shafee (shifa'at karne wala) banaa rakha hai. Aap Sallallahu Alaihi Wasallam keh deejye kya tum un ko shafee samajhte ho chaahe un ke ikhtiyaar mein kuch bhi naa ho aur naa woh kuch samajhte hon.

(Surah Zumar:43)

Isi tarah ek aur jagah Allah Ta'ala irshad

farmate hain.

قُلْ لِلّٰهِ الشَّفَاعَةُ جَمِيعًا

Yaani:

Aap keh deejye har qism ki shifaat ka ikhtiyaar Allah Ta'ala ko hai. (Surah Zumar: 44)

Is shifaat ke masle par isi duniya mein ghour karlein kyunki qayamat ke din akele hi Allah ke saamne pesh hona hai. koi shifaat karne wala saath naa aayega. Allah Ta'ala farmate hain:

وَلَقَدْ جِئْتُمُونَا فَرَادِيٍّ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمُ مَا خَوَلْنَكُمْ وَرَأَءَ ظُهُورُكُمْ حَوْمَانَرَى مَعْكُمْ شُفَعَاءُكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيْكُمْ شُرٌّ كَوَا طَ لَقَدْ تَقْطَعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَرْغَمُونَ

yaani

Aur tum hamare paas tanhaa tanhaa aa gaye jis tarah hum ne awwal baar tum ko paida kiya tha aur jo kuchh hum ne tum ko diya thaa us ko apne pеechhe hi chhod aaye aur hum to tumhare saath tumhare shifaat karne walon ko nahin dekte. jin ki nisbat tum daawah rakhte the ke woh

*tumhare maamle mein shareek hain.
waqae tumhaare aapas mein to taaluq
toot gaya aur tumhare daawah sub tum se
gaya guzra ho gaya. (Surah An-aam:94)*

Itna jaanne ke baad bhi shifaat ke usi purane aqeede ko hum galey se lagaye rakhein to qayamat ke roz hairani, sharmindagi aur pachhtawe ke siwa kuch haasil naa hoga. Aqeede mein islah ho jaye to Allah Ta'ala se umeed hai ke woh hamein Rasoolullah Sallallahu Alaihi Wasallam ki shifaat naseeb farmayega. Hadees shareef mein hai.

Abu Hurairah (rzt) se rivaayat hai ke unhon ne Rasoolullah Sallallahu Alaihi Wasallam se poochha Aap Sallallahu Alaihi Wasallam ki shifaat ka haqdaar koun hai to Aap Sallallahu Alaihi Wasallam ne farmaya jis ne khaalis dil se

الله لا إله إلا الله kaha ho. "La ilah illallah".

Is se maaloom hua ke shifaat ki buniyaad Allah Ta'ala ki Tawheed hai aur Allah Ta'ala ke ek akela hone ko maanne walon aur tawheed

paraston ki shifaat ka hukm Allah Ta'ala apne Rasool Sallallahu Alaihi Wasallam ko dega. Ghour ka muqaam hai aqeede mein shirk ho aur shifaat ki umeed rakhein yeh dar asal apne aap ko dhoka dena hai. Allah Ta'ala Nabi Sallallahu Alaihi Wasallam ko shifaat ka mouqa dega to sirf tawheed paraston ke liye hogा kyunke khud se banaye huye shifaat ke aqeeda shirk hai aur shirk aisa gunaah hai jo maafi ke qabil nahin. Garz hamein isi zindagi mein shifaat ki haqeeqat ko samajhna hogा. Tab hi Rasoolullah Sallallahu Alaihi Wasallam ki shifaat naseeb hogi. Warna qayamat ke roz hamein hasrat aur sharmindagi hogi Allah Ta'ala musalmaano ko shirk ke is azeem dal dal se nikaale aur shifaat ki haqeeqat ko jaan lein taaki jahannam ki aag ke azeem khatre se mahfooz rahein.

16. Riyakaari (Dikhlaawe ke liye koi nek kaam karna) shirk hai

Nabi-e-kareem Sallallahu Alaihi Wasallam ne farmaya "**Kya main tumhein woh baat naa bataaoon jis ka khauf mujhe tum par Maseeh Dajjal ke fitne se zyada hai.**" Phir Aap Sallallahu Alaihi Wasallam ne farmaya woh shirk -e-khafee yaani posheeda (chuapa hua) shirk hai, aur woh is tarah ke ek aadmi namaaz ke liye khada hua phir apni namaaz ko kisi ko dikhane ke liye umdah padhein yaani us shakhs ka khuzoo aur khushoo jo Allah Ta'ala ke liye tha aur namaaz bhi khaalis Allah hi ke liye thi achaanak woh namaaz ko is liye umdah aur behtar kar raha hai ke dekhne wala shakhs uske taalluq se achchhi raay qaayam kare pehle maqsad Allah ki ibaadat thha ab maqsad ibaadat ke saath saath doosron ki razamandi aur khushnoodi ho gaya. Namaaz mein umdagi aur khuzu aur khushoo aur khuzoo

sirf Allah Ta'ala ki razaa mandi ke liye hone chahiye kisi aur ko dikhane ke liye nahi. agar us ne kisi ko dikhane ke liye aur umdaghi aur khuzu aur khushu se namaaz padhi to goya us shakhs ke liye huyee jis ko yeh dikha raha tha. Is liye yeh riyakaari Allah Ta'ala ki ibadat mein shirk huyee. Isi liye Nabi Sallallahu Alaihi Wasallam ne is shirk-e-kahfee (chhupa hua shirk) se khauf mahsoos kiya. Allah Ta'ala riya kaaron ke taalluqe se farmate hain.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَرَيَّسَهَا نُوقِّتُ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا
وَهُمْ فِيهَا لَا يُحْسِنُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ
وَحِيطَ مَا صَنَعُوا فِيهَا وَبِطْلٌ مَا كَانُوا يَعْمَلُونَ

Yaani:

Jo shaks duniya ki zindagi aur uski zeenat par reejha hua hai hum also ko un ke aamaal yaheen bharpoor pahuncha dete hai. aur unhein yahan koi kamee nahiin kee jaati haan yahi woh log hain jin ke liye aakhirat mein siway aag ke aur kuch nahi aur jo kuch unhon ne kiya tha wahan sab

*baatil hai aur jo kuchh un ke aamaal the
sab barbad huye. (Surah Hood:15-16)*

Is riyaakari ke amal ke taalluque se hazrat Abu Hurairah (rzt) se riwaayat hai ke Rasoolullah Sallallahu Alaihi Wasallam ne farmaya "Jubbul Huzn" se Allah ki panaah maango. sahaba ne poocha ye "Jubbul Huzn" kya hai? to Aap Sallallahu Alaihi Wasallam ne farmaya Jahannam 100 bar panah maangti hai. Arz kiya gaya ya Rasoolullah Sallallahu Alaihi Wasallam us mein koun daakhil hogा? Aap Sallallahu Alaihi Wasallam ne farmaya Qura'an padhne waley jo riyaa(dikhawe) aur numaaish ki niyaat se aamal karte hain (Tirmizi)

Tirmizi ki hadees mein hazrat Abu Hurairah (rzt) bayaan farmate hain ke qayamat ke din 3 logon ko pesh kiya jaayeega. Ek Qaari jo raat raat bhar din din bhar Quraan padhta tha. doosra maaldaar shakhs jo Allah ki raah mein khairaat karta tha. apne rishtedaaron mein khairaat karta tha. teesra woh shaheed jo Allah ki raah mein

shaheed hua. Allah Ta'ala Qaari Quraan se poochega, kya main tujhe woh cheez nahi sikayee jo maine apne Rasoolullah Sallallahu Alaihi Wasallam par naazil ki woh kahega. haan parwardigar Allah Ta'ala phir poochega phir toone seekh kar us par kya amal kya woh kahega raat raat bhar din din bhar is ko phada karta tha. To Allah Ta'ala farmayega too jhoota hai. Farishte bhi kahenga too jhoota hai. tera maqsad padhne se yeh tha ke yeh kahaa jaaye falaan shakhs quran bahut padhta tha isi liye too qaari mashhoor ho gaya. phir maaldaar ko pesh kiya jayega Allah Ta'ala us se poochega phir kya nahin maine tujhe daulat se nawaza wo kahega ha toone meri dee huyee daulat mein kya kuch kiya woh kahega ghareeb rishtedaaron mein taqseem karta tha. Allah Ta'ala farmayega tera iraada is khairat waghairah se ye tha ke ye kaha jaaye ke falaan shaks bada sakhee tha. isi liye too sakhee mashhoor ho gaya. Phir us shaks ko pesh kiya jayega jo Allah ki raah mein shaheed

hua. Allah Ta'ala us se poochega kis wajah se qatl hua? woh kahega toone apni raah mein jihaad ka hukm diya tha, maine jihaad kiya aur shaheed ho gaya. Allah Ta'ala farmayega too jhoota hai aur farishte bhi kahenge too jhoota hai phir Allah Ta'ala farmayega teri niyat jihaad se yeh thee ke yeh kaha jaaye ke falaan shaks badaa bahadur hai isi liye too bahadur mashoor ho gaya. Aap Sallallahu Alaihi Wasallam ne Abu Hurairah (rzt) ki raan par haath maar kar farmaya Aye! Abu Hurairah (rzt) yeh woh 3 aadmi hain jo makhlooqaat mein sab se pehle jahannam mein jayega. ***Allah humma ajirni minannar***"

Is hadees ko bayaan karte waqt Abu Hurairah (rzt) 3 baar behosh ho gaye ek aur jagah Nabi-e-Kareem Sallallahu Alaihi Wasallam ne farmaya jis ne dikhawe ke liye namaaz padhee us ne shirk kiya jisne dikhawe ke liye roza rakha us ne shirk kiya ek aur riwaayat mein hai ke Rasool-e-Kareem Sallallahu Alaihi Wasallam ne farmaya Allah Ta'ala farmate hai jo

shakhs koi amal kare aur mere saath kisi ko shareek kare (Riya Kare) to main us ko aur uske shareek dono ko chhod deta hoon

(Muslim kitaabul Imaarah, Man Qaatala lir-Riya)

Dikhawa ke liye ilm haasil karna bhi riya kaari hai. Isi ka zikr Nabi Sallallahu Alaihi Wasallam ne is tarah farmaya.

"Jo shaks is gharz se ilm haasil kare ke woh is ke zariye se ulmaa se muqabla kare aur fakhr kare aur un se bahes aur mubaahisa kare aur logon ke dilon ko apni taraf pher le to Allah Ta'la usey jahannum mein daalega."

اللَّهُمَّ أَجْرِنِنِي مِنَ النَّارِ

Sahi ilm haasil karne ka maqsad to yeh hai ke deen ki tableegh hikmat se kee jaaye naa ki fakhar ke taur par, warna riyakaari ki wajah se wo shaks jahannum ka haqdaar hua riya kaari karne wale ka eemaan qayamat ke din par kamzor hota hai. Isi liye apne nek kaamon ka badla woh isi duniya mein haasil kar lena chahta hai. Isi wajah se usey isi duniya mein haasil ho

jata hai, aur aakhirat mein us ke liye kisi jazaa ki gunjaish naa rahi aakhirkaar woh hamesha ke liye nuqsaan uthane walon mein se ho gaye. Allah Ta'ala se dua hai ke saare musalmanon ko riyakaari ke is halaak kar dene wale marz se bachaye aameen!

17. ALLAH TA'ALA PAR TAWAKKAL NAA KARNA SHIRK HAI!

Tawakkal ka matlab hai bharosa karna eemaan wale sirf Allah par tawakkal karte hain. Agar tawakkal aur bharosa Allah ke siwa kisi doosre par kiya jaaye to yeh shirk hai. Allah Ta'ala irshad farmate hai:.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلِيَتَوَكَّلُ الْمُؤْمِنُونَ

Yaani

Allah ke siwa koi mabood bar haq nahi musalmano ko Allah hi par tawakkal karna chahiye. (Surah Taghaabun:13)

Ek aur jagah Allah Ta'ala ka irshad hai:.

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ط

Yaani

Jo koi Allah par tawakkal karta hai Allah Ta'ala us ke liye kafi ho jata hai. (Surah Talaaq:3)

Ek aur muqaam par Allah Ta'ala farmate hain (Surah Zumar Ayat No.36)

الْيَسَ اللَّهُ بِكَافٍ عَنْدَهُ ط

Yaani

*Kya Allah Ta'ala apne bande ke liye
kaafi nahi?*

Phir Allah Ta'ala bandon ko dilasa dete
huye farmate hain.

وَتَوَكَّلْ عَلَى اللَّهِ، وَكَفِيَ بِاللَّهِ وَكِيلًا

Yaani

*Aur Allah par bharosa kiya karo aur
Allah hi ka saath kaafi hai. (Surah Ahzab:3)*

aur hamein yeh sikhaya gaya ke pareshaani
ke waqt yeh dua padhein.

وَقَالُوا حَسْبُنَا اللَّهُ وَنَعْمَ الْوَكِيلُ

Yaani

*Aur kahne lage hum ko Allah kaafi hai
aur woh bahot achcha karsaaz hai. (Surah
Al-e0 Imran:173)*

aur ek jagah kaha gaya hai momin irada
karte hi Allah Ta'ala par bharosa karte hain.

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ط

Yaani

*Aur jab kisi kaam ka irada karo pas
Allah par bharosa karo. (Surah
Al-e-Imran:159)*

Nabi-e-Kareem Sallallahu Alaihi Wasallam ne apni zindagi me tawakkal ki bahut saari misaalein pesh ken aur hamein bhi chahiye ke Aap Sallallahu Alaihi Wasallam ke tareeqe par amal kar ke Allah par tawakkal ko mazboot karein. Hijrat ke mouqe par jab Aap Sallallahu Alaihi Wasallam aur Hazrat Abu Bakar Siddique (rzt) ghaar-e-saur mein chhupe hue the dushman ghaar ke much tak pahunch gaye. Hazrat Abu Bakar (rzt) ghabra gaye to Aap Sallallahu Alaihi Wasallam ne dil ke itminaan se Allah par bharosa ka izhaar kiya aur ghaar ke saathi ko tasalli dee.

لَا تَحْزُنْ إِنَّ اللَّهَ مَعَنَا

Yaani

*Gham naa karo, Allah hamare saath
hai. (Surah Tauba:40)*

ek dafaa jung ke baad Aap Sallallahu Alaihi

Wasallam ek darakht ke neeche aaraam farma rahe the ke ek firangi talwaar liye Aap Sallallahu Alaihi Wasallam se sawal kar raha tha ke "Ae Muhammed Sallallahu Alaihi Wasallam! Ab mujh se tum ko koun bachaa sakta hai? Aap Sallallahu Alaihi Wasallam ne itminaan se jawaab diya "Allah" Us kaafir par ghabraahat taaree ho gayee. phir Aap Sallallahu Alaihi Wasallam ne us ke haath se talwaar chheen lee aur us zaalim ko maaf kar diya.

Islaami tareekh mein tawakkal ke beshumar waaqiyaat milte hain lekin tawakkal ke maani yeh hai ke har mamile mein apni har mumkin koshish kar leni chahiye us ke baad nateejे ko Allah par chod dena chahiye. yahi sahee tawakkal hai Is baat ki tasdeeq tirmizi ki us hadees se bhi hoti hai ke ek badri oont par sawaar hokar Aap Sallallahu Alaihi Wasallam ki khidmat mein aaya aur sawaal kiya "Ya Rasoolullah Sallallahu Alaihi Wasallam

Main oont ko yunhi chhod kar Allah par

tawakkal karoон to mera oont mujh ko mil jaayega? yaa us ko baandhoon? "Irshad hua "oont ko baandho aur Allah par tawakkal karo"

Tawakkal ke taaluq se hum achchi tarah jaan lein ke tawakkal karna tawheed ka iqraar hai aur tawakkal naa karna Allah par eemaan aur bharosa naa hone ki daleel hai. yahi tawakkal insaan ko bahadur aur taaqatwar banata hai. Usey yaqeen rahta hai ke meri koshishon ko Allah zaaya nahi farmayega. Ek hadees mein Aap Sallallahu Alaihi Wasallam ne farmaya

'Jo shakhs chahta hai ke insaanon mein sab se badd kar taaqatwar ho jaaye to use chahiye ke Allah par tawakkal kare. Jo shakhs chahta hai ke sab se bada ghani ho jaaye to usey chahiye ke jo kuchh Allah Ta'ala ke paas hai us par zyada bharosa kare ba-nisbat us cheez ke jo us ke haath mein hai. aur jo shakhs chahta hai ke sab se zyada izzat wala bane usey chahiye ke Allah azzawajal se dare" (Ibn Abbee Haatim)

Tawakkal se insaan taaqatwar niddar aur qana'at pasand ho jata hai. Jo khaalis eemaan ki daleel hai. kyunki har haal mein woh mutmain hota hai aur us ki nazar khaliq-e-kaynaat ke hukm pas hoti. Irshad hai.

هُوَ مَوْلَكُكُمْ حَفِيظُ الْمَوْلَى وَنَعْمَ الصَّيْرُ

Yaani:

*Wahi tumhara dost hai aur khoob dost
aur khoob madadgaar hai. (Surah Hajj:78)*

Mukhtasar yeh ke tawakkal eemaan walon ki ek shaandaar sifat hai Aur Allah Ta'ala se maayoosi aur tawakkal naa karna shirk hai. Allah Ta'ala tamaam musalmano ko is tarah paida hone wale shirk se mahfooz rakhe, aameen.

18. Allah Ta'ala ke muqaabil Aalimon ka hukm maanna bhi shirk kehlata hai.

Quran paak mein Allah Ta'ala ka irshad hai: Allah ke siwa Aalimon ka hukm manna shirk hai.

إِنَّهُدُوا أَحْبَارُهُمْ وَرُهْبَانُهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ

Yaani:

Un logone (Ahl-e-Kitaab) ne apne aalimon aur raahibon ko Allah ke siwa maabood bana rakha hai. (Surah Tawba:31)

Musnad Ahmed aur Tirmizi ki ek riwayat mein hai ke Adeeb bin Hatim jo ke eesaee (christian) the.

deen-e-Islam se nafrat karte the lekin bahan ke samajhane par Nabi Sallallahu Alaihi Wasallam ki khidmat mein tashreef laaye Us mouqe par Aap Sallallahu Alaihi Wasallam isi aayat ki tilawat farma rahe the to us waqt Adeeb bin Haatim ne arz kiya ke "Yahood-o-Nasaara ne apne aalimon aur darveshon ki ibaadat nahi kee" to Aap Sallallahu Alaihi Wasallam ne farmaya suno (kiya yeh haqeeqat nahi hai ke) tum

aalimon ke bataye hue haraam ko haraam samajhte ho aur jo woh log halaal qaraar dete to us ko halaal samajhte to unhone kaha "aisa to hota rahaa" to Aap Sallallahu Alaihi Wasallam ne farmaya "Yahi un ko maabood bana lena hai" is waqe se yeh maaloom hua ke shareeyat ke ahkaamaat halaal aur haraam mein agar apne aalimon sofiya, buzragan-e-deen ke qawl ko maan kar Allah Ta'ala ke ahkaamaat ko nazar andaaz karein to goya hum ne bhi wahi kaam kiya jo ahle kitaab ne kiya tha. Yaani shareeyat naazil karne ka hukm (Nauzubillah) Allah aur uske Rasool (Sallallahu Alaihi Wasallam) se chheen kar doosron ke hawaale kar diya, yahi shirk hai. doosre alfaaz mein jo log insaani zindagi mein jayez aur naa jayez ki hadein muqarrar karte hain goya unhone apne aap ko khudaayee ke muqaam par faayez kar liya.

Hamare pyare Rasool Afzalul Ambiya Sallallahu Alaihi Wasallam ek mukammal shareeyat. Allah ke hukm se le kar aaye the aur

Allah Ta'ala ne us par tasdeeq ki sanad naazil farmayee.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَّتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيَتِ
لَكُمُ الْإِسْلَامُ دِينًا ط

Yaani:

Aaj humne tumhare liye tumhara deen mukammal kar diya aur apni nematein tum par poori kar deen aur tumhare liye deen-e-islam ko pasand farmaya. (Surah Al-Maaidah:3)

Is aayat-e-Kareema se maaloom hua ke mukammal deen naazil kar diya gaya. Ab is mein koi kamee peshi ki gunjaish nahin hai. Allah Ta'ala se badkar koun bhalayee aur burayee ko jaan sakta hai? isi liye Nabi Sallallahu Alaihi Wasallam ki zubaani hamein jo ahkaamaat mile hain wahi hukm-e-shareeyat qaraar paaye. kyunki Aap Sallallahu Alaihi Wasallam apni jaanib se kuchh nahi kahte the.

وَمَا يُنْطَقُ عَنِ الْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

Yaani:

Aur naa khwahis-e-nafs se munh se baat nikaalte hain. Yeh (Quran) to hukm-e-Allah hai jo (unki taraf) bheja jaata hai. (Surah Najam:3-4)

Nabi Sallallahu Alaihi Wasallam apne nafs ki khwahish se kuchh nahi kehte the.

Is aayat-e-kareema ki roushni mein Nabi Sallallahu Alaihi Wasallam apni taraf se shareeyat mein kuch bhi kamee yaa ziyadati nahi farmate balki jo bhi hukm pesh karte woh Allah Ta'ala ki marzi ke mutabiq hota. Allah Ta'ala ka irshad hai.

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أطَاعَ اللَّهَ وَمَنْ تَوَلَّ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Yaani:

Aur jo shakhs Rasool ki farmabardari karega to beshak usne Allah ki farmabardari ki aur jo naafarmani kare to aye paighambar tumhe hamne unka nigehbaan nahi bana kar bheja. (Surah Nisa:80)

Zaahir hai shareeyat ke tamaam ahkaamaat hum ko Aap Sallallahu Alaihi Wasallam ki zubani mile hain aur yeh ahkaam dar asal ahkam-e-ilaahi hai. Isi liye un mein kisi qisam ki tabdeeli kamee yaa zyadati naa mumkin hai. Agar Allah naa kare hum ne is mukammal Qanoon-e-ilaahi mein kisi buzurg, imam, ya Aulia Allah ki muhabbat mein kamee ya zyadati karein to is ka matlab yeh hua ke hum ne Nabi Sallallahu Alaihi Wasallam ki layee huyee shareeyat ko naaqis aur un buzrogon ko shareeyat saazi ka haq de diya jo Allah ke qaanoon mein dakhla andazi hai. aur yahi shirk hai. shareeyat par amal sirf pyare Nabi Sallallahu Alaihi Wasallam ki pairvee se hi ho sakti hai. Aur Allah ke ahkaamaat par hi amal karna chahiye warna aakhirat ki zindagi naakaami aur aakhirat ka nuqsaan un ka muqaddar ban jayega.

18. Apni Aulaad ko Allah ke siwa ghairullah ke naam se mansoob karna bhi shirk hai

Musalmaano mein yeh baat kasrat se paayee jaati hai ke falaan buzurg ke aastaane par hazri dene se aulaad huyee ya hoti hai aur baad mein aulaad ko unhi ke naam se mansoob karte hain. haalaanki aulaad ka dena naa dena Allah ke ikhtiyaar mein hai kisi aur ke haath mein nahi. irshad hai.

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ طَيْخُلُقُ مَا يَشَاءُ طَيْهُبُ لِمَنْ
يَشَاءُ إِنَّا وَيَهُبُ لِمَنْ يَشَاءُ الذُّكُورُ أَوْ يُرِزُّهُمْ ذُكْرَانًا وَإِنَّا حَاجٌ
وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا طَإِنَّهُ عَلَيْمٌ قَدِيرٌ

Yaani:

Aasman aur zameen ki baadshaahat Allah hi ke liye hai jo chahta hai paida karta hai, jise chahta hai ladkiyan ataa karta hai jise chahta hai ladke ataa karta hai jise chahta hai ladke ladkiyan. ataa karta hai. jise chahta hai baanjh banaa deta hai Beshak woh badaa ilm wala aur

badi qudrat wala hai. (Surah Shoora:49-50)

Is aayat-e-kareema se maaloom hua ke aulaad ka dena naa dena Allah ke ikhtiyar mein hai. Agar yeh ikhtiyaar ghairon ke hawale karein to woh shirk ho jata hai. Doosri jagah irshad hai.

فَلَمَّا أَتَهُمَا صَالِحًا جَعَلَ لَهُ شُرَكَاءَ فِيمَا أَتَهُمَا حَفْتَعَلَى اللَّهِ
عَمَّا يُشَرِّكُونَ

Yaani

Jab woh un ko sahi-wa-saalim (bachcha) deta hai to woh us (bachche) mein jo woh unko deta hai uska shareek muqarrar karte hain. Jo woh shirk karte hain. Allah (ka rutba) usse buland hai. (Surah Aaraaf:190)

Aulaad ko doosron ki taraf mansoob karne ko Allah Ta'ala khud shirk qaraar de rahe hain. Doosri jagah Allah Ta'ala is aqeeda ko is tarah farmate hain ke woh buzurg aulaad to kya dete khud paida kiye gaye hai.

أَيْشُرِّكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ

Yaani:

*kya woh aison ko shareek banate hain
jo kuchh bhi paida nahi kar sakte aur khud
paida kiye jaate hain. (Surah Al-aaraaf:191)*

Is ke badh Allah Ta'ala irshad farmate hain
woh kisi ki madad karna to door ki baat hai, aap
apni madad nahi kar sakte.

وَلَا يَسْتَطِعُونَ لَهُمْ نَصْرًا وَلَا لِنَفْسِهِمْ يُنْصَرُونَ

Yaani:

*Aur na unki madad ki taaqat rakhte
hain aur naa apni hi madad kar sakte hain.
(Surah:Araaf:192)*

Allah Ta'ala ke in khule huye ahkaamaat ke
baad bhi hamare yahi khayalaat hain ke Auliya
Allah aur buzurgaane deen aulaad ataa karte
hain to Allah Ta'ala ko naaraaz karne wali baat
hai. Allah Ta'ala Jaleelul Qadr Ambiya hazrat
Ibraheem Alaihissalaam aur hazrat Zakariya
Alaihissalaam ko dua karne par aulaad se
nawaza. Un Ambiya se pehle aur Nabi Adam
(AS) aur Nooh (AS) guzar chuke the lekin unhon
ne kisi buzurg se sifaarish nahi kee. Is se

maaloom hua ke Allah Ta'ala hi apne bandon ko aulaad se nawaaz sakta hai. Garaz yeh dono Nabiyon ko budhape mein aulaad naseeb huyee. hum musalmaano ko chahiye ke direct Allah hi se madad maangni chahiye aur aulaad sirf Allah se talab karna chahiye, aur tamaam mushrikaana kaamon se apne daaman ko bachayen warna saare nek aamaal barbaad ho jaayenge aur aakhirat ki zindagi tabaah aur barbaad ho jayegi.

20. Apni aulaad ka naam rakhne mein shirk

Macca Moazzama mein mushrikeen-e-Macca apne bachchon ke naam Abdul Uzza, Abdul kaaba rakhte the ab Musalmaan Abdul Rasool, Abdul Nabi, Bande Ali waghairah naam rakhte hain. Jis ka matlab yeh hai ke woh apne aap ko Nabi ka banda Rasool ka banda, Ali ka banda keh kar alal-elaan Allah Ta'ala ke saath shirk karte hain.

Rasoolullah Sallallahu Alaihi Wasallam shirkiya naam badal dete the Isi liye hamein bhi chahiye ke is maamle mein intehaayee ehtiyaat se kaam lena chahiye aur shirk ki ghilaazat se apne aap ko bachana chahiye.

20. Allah Ta'ala ke siwa doosron ko ghaib ka jaanne wala samajhna bhi shirk hai.

Gaib ka ilm sirf Allah Ta'ala ko hai is ke alaawa poora ilm Allah ne kisi ko nahi diya. Irshad hai:

فُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبُ إِلَّا اللَّهُ طَوْمَا
يَشْعُرُونَ أَيَّانَ يَعْثُرُونَ

Yaani:

Kahdo ke jo log aasmaano aur zameen mein hai Allah ke siwa ghaib ki baatein nahi jaante aur na yeh jaante hain ke kab (zinda karke) uthaye jayenge. (Surah Namal:65)

Allah Ta'ala se badkar kaun achcha ho sakta hai? Is elaan ke baad bhi hum Allah Ta'ala ke khule huye elaan ko radd kar dein aur makhlooq mein bhi ilm-e-ghaib tasleem kar lein to yeh shirk ho jata hai.

Allah Ta'ala ek aur jagah farmate hain:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ط

Yaani:

Aur usi ke paas ghaib ki kunnjiyaan hain jin ko uske siwa koi nahi jaanta.
(Surah An-aam:59)

Allah Ta'ala ne yahan tak farmadiya ke woh kal kya karega is ka ilm bhi un ke paas nahi hai irshaad hai:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَمَا تَدْرِي نَفْسٌ مَّا دَرَأَتْ وَمَا تَدْرِي نَفْسٌ بِمَا بَعْدِ أَرْضِ تَمُوتُ طَ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Yaani:

Beshak Allah Ta'ala ke paas qayamat ki ghadi ka ilm hai wahi baarish naazil farmate hain aur wahi jaanta hain ke maaon ke pet mein kya hai, aur kisi nafs ko yeh nahi maaloom ke woh kahan marega, Beshak Allah Ta'ala hi jaanne wala aur sab ki khabar rakhne wala hai.
(Surah Luqman:34)

Is wazaahat ke baad bhi agar koi aqeeda rakhe ke doosron ko ghaib ka ilm hai to Allah

Ta'ala aise shirk se baala tar hai.

عَلِمَ الْغَيْبُ وَالشَّهَادَةُ فَتَعْلَمَ عَمَّا يُشَرِّكُونَ

Yaani:

woh (Allah Ta'ala) poshida aur zaahir ko jaanta hai aur (Mushrik) jo uske saath shareek karte hain (uski shaan) isse buland tar hai.
(Surah Muminoon Ayat No 92)

Aaj hamare millat ka ek giroh Rasoolullah Sallallahu Alaihi Wasallam ko ghaib ka jaanne wala samajhta hai aur un logon ko gumraah thehrata hai jo Quraan Paak par eemaan aur yaqeen rakhta hai. yeh un logon ki kitni badi dileri hai ke Quraan paak ki aayaton ko jhutlaate hain, aur bade jurm ke murtakib ho rahe hain, sanjeedgi se Quraan paak mein Rasoolullah Sallallahu Alaihi Wasallam ko mukhatib kar ke Allah Ta'ala ne jo irshad farmaya hai us par ghour karein. Irshad hai.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ط

Yaani:

Main khud apne nafs ke liye bhi fayde

aur nuqsaan ka, ikhtiyaar nahi rakhta,
haan jo Allah chahe. (Surah Aaraaf:188)

aage farmate hain.

وَلَوْكُنْتُ أَعْلَمُ الْغَيْبَ لَا سَتَكْرُثُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ
إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِّيرٌ لِّقَوْمٍ يُومُنُونَ

Yaani:

*Aur agar main ghaib ki baatein jaanta
hota to bahot se fayedeh jamaa kar leta aur
mujh ko koi takleef naa pahonchti. Main to
momino ko dar aur khushhabri sunane
wala hoon. (Surah Aaraaf:188)*

Rasoolullah Sallallahu Alaihi Wasallam ki
zindagi ke kayee waaqeyaat is aayat-e-kareema
ki tasdeeq karte hain ke Aap Sallallahu Alaihi
Wasallam ko ghaib ka ilm nahi tha.

Sulah hudaibiya ke mouqe par hazrat
usman (rzt) ko sulah ki niyyat se Mecca
Mozzamaa rawaana karte hain, yeh afwaah
udaa dee jaati hai ke hazrat Usmaan Ghani (rzt)
shaheed kar diye gaye hain.

Rasoolullah Sallallahu Alaihi Wasallam

intehaayee ranjeeda aur ghamgheen ho jaate hain aur Usmaan Ghani (rzt) ke khoon ka badla lene ke liye wahan moujood 1400 (chauda sow) sahaba se bai-at lete hain ke hum jaan de denge aur Usmaan (rzt) ke khoon ka badlaa lenge, Is baat ko "Baiat-e-Rizwan" kehte hain, Is waqiyे se pata chalta hain ke Aap Sallallahu Alaihi Wasallam ko ghaib ka ilm nahin tha. Agar ilm-e-ghaib hota to Aap Sallallahu Alaihi Wasallam ko pataa chal jaata ke hazrat Usmaan shaheed nahi hue balki zinda hain. yeh waqeya is baat ki daleel hai ke Aap Sallallahu Alaihi Wasallam ko ghaib ka ilm nahi tha. Agar ilm-e- ghaib hota to aap Sallallahu Alaihi Wasallam ko pataa chal jaata ke hazrat Usmaan (rzt) shaheed nahi hue, balki zinda hain yeh waqea is baat ki daleel hai ke aap Sallallahu Alaihi Wasallam ko ghaib ka ilm nahin tha. Aise hi kayee waqeaat hamein seerat-e-Nabi Sallallahu

Alaihi Wasallam mein milte hain, Jaise 70 haafizon aur aalimon ka tableeg ke liye rawanaa kiya jaana aur tamaam sahabaa ka ek saath shaheed ho jana aur aap Sallallahu Alaihi Wasallam ka kaafiron ki saazish ka shikaar hona, aur Aap Sallallahu Alaihi Wasallam ko ghaib ka ilm naa hone ki daleel hai. Ek aur mashhoor waaqeaa "Ifk" ka hai jis mein Ummul Momineen hazrat Aisha (rzt) par tohmat lagayee gayee. Aap Sallallahu Alaihi Wasallam ne ek maheena intehaayee takleef aur aziyyat mein guzare. Aap Sallallahu Alaihi Wasallam ko sukoon aur itminaan us waqt naseeb hua jab Quraan Majeed mein Bibi Aisha (rzt) ke talluq se aayat naazil huyee jis mein Aisha (rzt) ki begunaahi saabit huyee. Agar Aap Sallallahu Alaihi Wasallam ko ghaib ka ilm hota Aap Sallallahu Alaihi Wasallam fouran apni biwi ki jaanib se difaa karte. Nabi Sallallahu Alaihi Wasallam ki pesh goiyaan,

mojize aur waaqeaat waghairah ghaib ke hukm-e-wahee ke zariye se ane waale baaz waaqeaat ka izhaar goya Allah ta'ala hi ke ilme-e-ghaib ka izhaar hai, Irshad hai.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمٍ

إِلَّا بِمَا شَاءَ ج

Yaani:

Jo kuchh logon ke ru-ba-ru ho rahe hai aur jo kuchh unke peeche ho chuka hai use sab maaloom hai aur woh iski maaloomaat mein se kisi cheez par dastaras haasil nahi kar sakte hain jis qadar woh chahta hai (usi qadar maaloomaat kara deta hai.) (Surah Baqrah:255)

Ek aur jagah Allah Ta'ala ne khud Nabi Sallallahu Alaihi Wasallam ko mukhatib kar ke harmaya.

تُلَكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيَهَا إِلَيْكَ ج

Yaani:

Yeh (haalaat) min jumlaa ghaib ki

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*khabron ke hain jo hum tumhari taraf
bhejte hain. (Surah Hood:49)*

In aayaat se waazhe ho gaya ki ilm-e-ghaib Ambiya aur Rasoolon ko bhi nahi hota jo woh ittelaa dete hain wahee ke zariye milti hai.

Jab Allah Ta'ala ke mahboob paighambar ko ilm-e-ghaib nahi to phir ghair Nabi, Buzurg, Auliya Allah ko kis tarah ghaib ka ilm hogा. Aap Sallallahu Alaihi Wasallam ne ek elaan mein farmaya.

Allah ki qasam main nahi jaanta Allah ki qasam main nahi jaanta haalaanki main Allah ka Rasool hoon, ke mere aur tumhare saath kya maamla hogा. (Bukhari:)

Is par bhi hum yeh samajhein ke Allah Ta'ala ke siwa doosre buzurg bhi ghaib ka ilm rakhte hain, to goya yeh Quraan ki aayaton aur ahadees-e-saheeha ka inkaar hua, aur yeh tareeqa eemaan ke liye tabah kun hain, Haqeeqat yahi hai ke ilm-e-ghaib Allah Ta'ala ke siwa kisi Nabi, Siddique , wali, buzurg ko nahi,

Agar hum yeh samajhein ke doosron ko bhi ilm-e-ghaib hai to woh shirk hua aur shirk naa qaabil-e-maafi gunaah hai. Allah Ta'ala tamaam musalmano ko deen ki sahee rahnumaayee ataa farmaye Aameen, Warna yeh naami giraami rahnuma hamare eemaan par daaka daal rahe hain. Allah Ta'ala un se hamare eemaan ki hifaazat farmaye aameen.

22. Apne Nafs ki khwahish par amal karna bhi shirk hai.

Nafs insaan ko hamesha burayee ki taraf uksaata hai. Jo nafs ki khwahish par qaabu paa le woh kaamiyaab ho jaata hai, aur jo nafs ki khwahish par chalta hai woh gumraah ho jaata hai, uski akhri soorat shirk par khatm hoti hai, Nafs ki khwahish ko maabood banane se murad Allah Ta'ala ke hukm-e-shariyat ke khilaaf apni khwahish-e-nafs par chalte hue hukm-e-ilaahi ki khilaaf warzee karta hai. yeh aisa shirk hai jaisa buton ya kisi ghairullah ki bandagi karte hain. Aisa karna bhi khwahish-e-nafs ki pairvee huyee. Allah Ta'ala ka hukm hai ke Allah Ta'ala ki raah mein kharch karo, nafs is ke khilaaf hukm deta hai ke muflis ho jaoge. phir kisi mouqe par yahi nafs apni bartari aur shohrat ke liye ghair sharayee fuzool rasm-o- riwaaj par kayee guna zyada raqam kharch karwa deta hai wahan insaan khwahish-e-nafs ke fareb mein aakar hukm-e-ilahi ki khilaaf warzee karta hai, yahan

nafs ka hukm Allah Ta'ala ke hukm par ghaalib aa gaya, yahi nafs ki bandagi hai, Allah Ta'ala ka farmaan hai.

افرأيْتَ مِنْ اتَّخَذَ اللَّهَ هُوَهُ

Yaani:

Kya tumne us shaks ko dekha jisne khwahish-e-nafs ko mabood bana rakha hai.
(Al-Furqaan:43)

Lekin nafs ki pairvee ittehaad aur ittefaaque ki har tahreek ko tabaah kar deti hai unhi nafsaani khwahishaat ki wajah se ummat-e-muslima kayee girohoon aur firqon mein batee huyee hai. Hum ghour karein to maaloom hogा ki jahan jahan Allah Ta'ala aur us ke Rasool ka hukm toot jata hai wahan nafs ki kaarguzaari ka dakhal hai, Isi khwahish-e-nafs ke taalluqe se Nabi Sallallahu Alaihi Wasallam ne irshad farmaya:

"Is aasmaan ke neeche Allah Ta'ala ke siwa jitne bhi maabood pooje jaa rahe hain un mein Allah Ta'ala ke nazdeek badtareen maabood

woh khwahish-e-nafs hai jis ki pairvee kee jaa rahi hai. (Tabrani)

Isi liye Aap Sallallahu Alaihi Wasallam kasrat se yeh dua padha karte the.

Aye Allah! mere aamaal ki islaah farma de aur mujhe palak jabapkne ke barabar bhi nafs ke hawale mat kar.

Agar yahi khwahish-e-nafs aqal-e-saleem ke taabe ho to insaan Quraan-e-Paak, aur Rasoolullah Sallallahu Alaihi Wasallam ke tareeqe ki roshni mein apni raah tai kar sakta hai is ke bar khilaaf insaan nafs ka banda aur khwahishaat ka ghulaam ho jaaye to jidhar jidhar khwahishaat le jaayengi bhatakt phirega. Isi liye Allah Ta'ala ne aise shaks ke baare mein farmaya.

إِنْ هُمْ أَلَا كَالْأَنْعَامِ بَلْ هُمْ أَصْلُ سَبِيلٍ

Yaani:

Yeh to choupaayon ki tarah hain balke un se bhi zyadah gumrah hain. (Surah Furqan:44)

Kyunki jaanwar fitrat ke qaanoon ki khilaaf warzee nahi karte lekin insaan aqal ka ghalat istemaal kar ke Allah Ta'ala ki zaat mein nafs ko shareek kar deta hai. khud pasandi bhi ek dhoka hai jo Allah Ta'ala ke bajaye nafs ki pairvee huyee, yahi pairvee insaan ko mushrik bana deta hai. Allah Ta'ala hum sub ko nafsaani khawahish ke bure anjaam se bachaye, Aameen.

23:Ghuloo karna (kisi ko uske muqaam aur martabe se badha dena) bhi shirk hai

Ghuloo ke maani had se bad jaane ke hain.
Be deeni jahaalat aur shirk ki asal wajah yahi hai
Eesaaiyon ne ghuloo karke Eesaa (As) ko Allah
ka beta bana diya.

Yahoodiyon ne ghuloo karke Uzair (As) ko
Allah ka beta bana diya. (Nauzubillah) Isi tarah
wadd,suwaa, yaqhoos, yaooque, Nasr,
waghairah Nooh (As) ki qaom ke nek log the,
Jab woh log mar gaye to log un ki qabron ke
mujaawar bane, phir ek lamba arsaa guzarne ke
baad log un ki ibaadat karne lage. Rasoolullah
Sallallahu Alaihi Wasallam ke zamane mein yahi
quraish ke maabood the.

Bukhari, Muslim ki hadees shareef mein
hai ke hazrat Umar (rzt) se riwaayaat hai ke Nabi
kareem Sallallahu Alaihi Wasallam ne farmaya
mujhe had se naa badhaa dena jaisa ke
Eesaaiyon ne Eesa (As) ko badha diya tha Main

sirf banda hoon is liye mujhe tum Allah ka banda
aur uska Rasool kaho.

Isi tarah Tirmizi Ahmed aur Ibne Maaja ki
hadees mein hai hazrat ibne Abbas (rzt) se
riwayat hai ke Nabi kareem Sallallahu Alaihi
Wasallam ne farmaya tum ghuloo se bacho is
liye ke pehli ummaton ko isi ghuloo ne tabah kar
diya.

Afsos ke musalmaan Rasool-e-Maqbool
Sallallahu Alaihi Wasallam ki ittebaa aur itaat
mein to aagey naa badh sakey magar ghuloo
karke Aapki taakeed ko nazar andaaz kar diya.
kehne lage Ahmed ↗ aur Ahad ↗ mein meem
ka parda hai (Nauzubillah) aur kehte hain ke Aap
Sallallahu Alaihi Wasallam bila ain ﷺ ke arab
hain yaani Sallallahu Alaihi Wasallam khud
(Nauzubillah) Rab hain.

kabhi kehte hain Meraj ki raat arsh par Aap
Sallallahu Alaihi Wasallam hi jalwa afroz the.
(Nauzubillah) Allahu Akbar kitna badaa ghuloo
hai, Kya aisi behooda baatein ek Allah ki ibaadat

karne walon ko zeb deti hain? yeh qaom kis tarah tawheed ki daawat dene ka kaam kar sakti hai? yeh is qaom ka tareeqa ho gaya ke ibaadat aur faraayez ko peechee daal diya gaya hai aur Allah Ta'ala ko naaraaz karne wali harkaton, baaje, qawwaliyon mein mulawwas ho kar khud barbaad huye aur qaom ko bhi isi raaste par le jaa rahe hain. Log ghuloo karte karte Ambiya aur buzurgon ko I laaha ke darje tak pahuncha diye hain, Hazrat Aisha (rzt) se rivaayat hai ke jab Aap Sallallahu Alaihi Wasallam par jaan kaani ka aalam taari hua, Aap Sallallahu Alaihi Wasallam ne apne chehre par ek chaadar odhi thi. Jab dum ghuutta to chaadar hataa dete aur us aakhri mouqe par farmaya.

"Allah Ta'ala ki laanat ho yahood aur Nasaara par, unhon ne apne Ambiya ki qabron ko sajdah gaah banaa liya" Phir irshad farmaya (Muslim, Hadees no, 1187)

khabardar tum qabron ko ibadat gaah na bana lena Main tum ko isse manaa karta hoon".

Aur khud apne liye Aap Sallallahu Alaihi Wasallam ne Allah Ta'ala se dua farmaya"

"Ae Allah! meri qabar ko but ki tarah mat banana ke uski ibaadat kee jaaye."

Nabi Sallallahu Alaihi Wasallam ke in waazhe aur khule hue elaanaat ke baawajood qaom kab tak buzurgaan-e-deen aur auliya Allah ke atraaf ghoomtirahegi Is baarey mein Imam Ibne Qayyim (rh) ne farmaya qabar parastee aur but parastee badaa shirk hai. Ghour kijiye deen mein ghuloo ki wajah se yahood-o- Nasara lanat ke mustahique hue to millat-e-Islamia un hi kaamon ko adaa karke rahmat-o-sawaab ki mustahque ho sakti hai? hargiz nahi. Hum sab musalmano ko chahiye ke in shirkiya kaamon se tauba kar lein aur Allah Ta'ala ko raazi kar lein taaki hum aakhirat ke nuqsaan se bach sakein.

24. Allah ke siwa kisi aur ki qasam khana shirk hai

Allah Ta'ala ke naam par qasam khayee jaa sakti hai to usey poora karna zaroori hai warna kaffara laazim aata hai. Lekin Allah Ta'ala ke siwa kisi aur ki qasam khana shirk hai.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا طَإِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

Yaani:

Aur jab Allah se ahed-e-(wasiq) karo to usko poora karo aur jab pakki qasmein khao to unko mat todo ke tum Allah ko apna zaamin muqarrar kar chuke ho aur jo kuch tum karte to Allah isko jaanta hai. (Surah Nahal:91)

Is aayat ke mutaale se maaloom hua ke qasam khayee jaa sakti hai aur sirf Allah hi ke naam se khayee ja sakti hai aur usey poora karna zaroori hai ke Allah Ta'ala ko bataor-e-zaamin aur wakeel darmiyaan mein laaya gaya aur yeh uske eemaan billah ki daleel bhi. Isi liye

ghairullah ki qasam khaane se manaa kiya gaya hai. ke is se kisi doosre ko Allah ke barabar zaamin theraya jaata hai. log aam taur par tijaarat aur len den mein logon ka etemaad haasil karne ke liye apna maal Allah ki qasam khakar farokht karte hain. Agar dhoka dene ki niyat se qasam khayee jaa rahi hai to yeh zaat baari Ta'ala ki shaan mein gustaakhi hai.

"Qasam khaa kar maal khareedne aur bechne wale ko Allah Ta'ala qiyamat ke roz naa paak karega aur na ussey baat karega aur na ussey rahmat ki nazar se dekhega aur un ke liye dardnaak azaab hai. ek aur jagah irshad hai Rasoolullah Sallallahu Alaihi Wasallam ne farmaya:-

"Qasam khaa kar saaman bechne ki kamayee se barkat ko mitaa deta hai. yeh to is qism ka hashar hai jo Allah ke naam se khayee jaa sakti hai. Agar ghairullah ki qasam khayee jaaye to shirk ho jaata hai.

"Ibne Omar (rzt) se riwayat hai ke main ne

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*suna Rasoolullah Sallallahu Alaihi Wasallam
farmate the ke jis ne ghairullah ki qasam khayee
beshak usne shirk kiya".(Tirmizi)*

Agar koi ittefaaqaan ghalti se ghairullah ki qasam khaye to usey chahiye ke apne eemaan ki tajdeed karle.

Abu Hurairah (rzt) se riwayat hai ke Rasoolullah Sallallahu Alaihi Wasallam ne farmaya Jo qasam khana chaheye Allah ki lekin qasam khaa le laat aur uzzah ki (mushrikon ke maabood) to phir kahe "Laa ilaha illallah" (Bukhari aur Muslim). Is sey maaloom hua ke qasam ek ahad hai jis ke poora karna har musalmaan par farz hai. Agar qasam khana zaroori hua to sirf Allah ke naam se khaye aur usey poora kare agar qasam tod dega to kaffara laazim aayega. Agar Allah naa kare kabhi ittefaaqaan ghairullah ke naam se qasam khayee hai to fauran touba kar ke kalima Tayyiba padhkar apne eemaan ki tajdeed karlein. Allah Ta'ala in mushrikaana amal se hum sub ko bachaye. aameen.

25. "Agar aisa karte to aisa naa hota" kehna shirk hai

Insaan apni tadbeer aur aqal par bharosa kar le aur yeh kahe ke "agar aisa karte to aisa naa hota" yeh kehna shirk hai. kyunki yeh Allah Ta'ala ki taqdeer ka inkaar hai.

Irshad-e-Baari Ta'ala hai

لَكُلَّ أُمَّةٍ أَجَلٌ ۖ طَإِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

Yaani:

Ek ummat ki halaakat ka waqt muqarrar hai. Jab un ki mout ka waqt aajaata hai to naa ek ghadee aage ho sakti hai aur naa ek gadhi peechhe ho sakti hai. (Surah Yunus:49)

Allah Ta'ala ka yeh qaanoon hai isi par ahl-e-eemaan ka yaqeen hai. Lekin munaafiqeen yeh samajhte they ke ladaayee aur jihaad mein hissa lene se woh maare gaye aur kehte ke bari jis tarah Allah ne in ke bare mein Irshad-e-Ta'ala hai.

قُلْ لَوْ كُنْتُمْ فِي بَيْوْتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقُتْلُ إِلَى

مَصَاجِعِهِمْ ح

Yaani:

(Ae Nabi Sallallahu Alaihi Wasallam)

Aap keh deejiye agar tum apne gharon mein bhi hote to jinki mout likhi huyee hai woh khud apni qatal gaahon ki taraf nikal aate." (Surah Al-e-Imran:154)

ek aur maqaam par munaafiqeen ka yeh qaul duhraaya gaya hai.

الَّذِينَ قَالُوا لِأَخْوَانِهِمْ وَقَعْدُوا لَوْ أَطَاعُونَا مَا قُبِلُوا ط

Yaani:

Yeh (munaafiqeen) wahi log hain jo khud to baithe rahe aur unke jo bhai ladne gaye the un ko kaha agar woh hamari baat maan jaate to maare naa jaate.(Surah Al-e-Imran:168)

Un ka aisa kehna taqdeer ka inkaar hai, aur aaj kal musalmano ki zabaan se bhi aisi hi baatein nikal jaati hain. Jo eemaan ke khilaaf hai. Allah Ta'ala farmate hain.

فُلْ قَادِرُهُ وَأَعْنَ اَنْفُسِكُمُ الْمَوْتُ إِنْ كُنْتُمْ صَدِقِينَ

Yaani:

"(Ae nabi Sallallahu Alaihi Wasallam)

*Aap keh deejye agar tum apne qaol mein
sachche ho to khud tumhari mout jab aaye
taal kar dikha dena.* "(Surah Al-e-Imran:168)

Is sey maaloom hua ke har cheez ka waqt
muqarrar hai, aur yeh Allah Ta'ala ki muqarrar ki
huyee taqdeer hai. Isi liye Aap Sallallahu Alaihi
Wasallam ne farmaya "Hiras karo us baat par jo
tujhe nafaa de, aur Allah Ta'ala se madad
maang aajiz na ban. agar tujh ko koi museebat
pahunche to yeh naa kehna agar main aisa karta
to aisa hota. Balke yeh keh ke Allah Ta'ala ne
muqaddar kiya aur jo usne chaaha hua, Is liye ke
(agar) shaitani amal ka darwaze khol deta hai.
Tafseer Ibne Kaseer mein hai.

"Insaan ka yeh kehna "qasam hai Allah ki
qasam hai, aap ki khayas ki shirk hai agar yeh
kutiya na hoti to chor hamare ghar mein aata
agar phatakh ghar mein naa hoti to chori ho

jaati. Allah chahe aur aap chahein yeh sab shirkiya kalimaat hain.

Ek aur hadees mein hai Ibne Abbas (rzt) se riwayat hai ke "ek shakhs Nabi-e-Kareem Sallallahu Alaihi Wasallam se kaha jo Allah chaahe aur jo Aap Sallallahu Alaihi Wasallam chahe to Aap Sallallahu Alaihi Wasallam ne farmaya kya tu mujhe Allah ka shareek therata hai? is tarah kaha karo jo akela Allah chahe.

In hawaalaon se maaloom hua ke aise shirkiya kalimaat jis se Allah Ta'ala ki taqdeer ka inkaar ya insaani dimaagh aur tadbeer se muqarrarah (taishuda) waqt ke tal jaane ka (guzar jaane ke) yaqeen rakhna shirk hai. jo bhi hogा Allah Ta'ala ke hukm aur ilm se hogा. Hamara kaam koshish karna aur nateejा Allah ke supurd kar dena hai. Isi liye yeh kahna ke aisa karte to aisa naa hota. shirk hai. Is liye bade ehtiyaat se zaban kholna chahiye Allah Ta'ala hamari in ghaltiyon ko jo aksar zaban se nikal jaati hai maaf farmaye Aameen.

26. **Badfaalil aur Bad Shaguni Shirk hai**

Is marz mein aksar musalmaan giraftaar hain. Maslan kabhi kaam par jaate hue billi saamne se guzar jaye to kaam se ruk jaate hain. Raaton ko kutte bhonkte hain to samajhte hain ke balaayen aur aafaat aane wali hain agar kabhi ghar par ulloo pukaar de to samajhte hain koi haadsa ya afsosnaak khabar milne waali hai, chahaar shumbe ko wafaat ya shaadi dono se shagun lete hain. In wahmon ka zikar karne baithe to ek registar bhar jaaye.

Ek hadees mein hazrat ibn Masood (rzt) se riwayat hai ke Nabi-e-Kareem Sallallahu Alaihi Wasallam ne farmaya "Badfaali shirk hai"

Ek aur jagah Hazrat, Abu Hurairah (rzt) se riwayat hai ke Rasoolullah Sallallahu Alaihi Wasallam ne farmaya ek ki beemari doosre ko nahi lagti, naa badfaali koi cheez hai aur na ulloo ka bolna koi asar rakhta hai. aur naa maah-e-safar kuch hai. (Bukhari, Muslim)

Ek aur jagah Nabi Sallallahu Alaihi Wasallam ne farmaya: Abdullah bin Masood (rzt) se riwayat badshaguni shirk hai, Badshaguni shirk hai, Bad shaguni shirk hai. (Abu Dawood)

Choudah sou (1400) saal guzarne ke baad bhi musalmaano mein bad shaguni ka riwaj hai jo ke naa qaabil-e-maafi jurm shirk hai. Ab bhi musalmaan maah-e-safar ko manhoos samajhte hain chechak ya isi qism ki beemariyon mein ghair musalmaan ki tarah barahmano se jhaad phook karwate hain. yeh to khula shrik hai.

Allah Ta'ala hamari hifaazat farmaye aameen! Musalmano mein bhi yeh marz hai ke najoomiyon ko haath batlaakar ghaib ki aane wali khabron ka yaqeen rakhte hain yeh bhi ek badtareen jurm hai Hazrat Bibi Hafsa(rzt) se riwayat hai ke Rasoolullah Sallallahu Alaihi Wasallam ne farmaya: "Jo koi (khabar nojoomi batlaane wale) ke paas jaaye to phir kuchh pooche to 40 (chalees) din ki ibaadat qubool nahi hoti"

Jaadu aur saher karna bhi kufr ki alaamat hai. Is ki wajah se eemaan rukhsat ho jaata hai. Qura'an Majeed mein saher ke taalluque se irshad-e-ilaahi hai:

يَعْلَمُونَ النَّاسَ السَّحْرَقَ وَمَا أُنْزَلَ عَلَى الْمُلَكِينَ بِبَابِ هَارُوتِ
وَمَارُوتَ طَوْمَا يُعَلَّمُنِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكُفُّرْ طَ

Yaani:

logon ko jaadu sikhate the jo Baabul mein farishton Haaroot aur Maroot par utri thein aur woh donon kisi ko kuch nahi sikhate they jab tak yeh na kahdete ke hum to (zaria-e-) azmaish hain tum kufr mein na pado. (Surah Baqarah:102)

Saher Badfaali waghairah tabaab kun cheezen hain, jin se eemaan ghaarat ho jaata hai. Allah Ta'ala ki marzi ke baghair koi bhi zarra barabar bhi nuqsaan nahi pahuncha sakta. eemaan daaron ka mukammal yaqeen aur bharosa Allah Ta'ala par hota hai. Is liye hum sub ko in khuraafaat se door rehna chahiye, jo Allah Ta'ala ke ghazab ko bhadkaati hain. Allah

Ta'ala in shirkiya aur kufria aamal se saare musalmaano ko bachaye Aameen.

27. *Kadaa Gandaa, chhalla, Taaweez waghairah pehenna shirk hai.*

Hadees shareef mein hai Hazrat Imran bin Husain (rzt) kehte hain ke Rasoolullah Sallallahu Alaihi Wasallam ne ek shaks ke haath mein peetal ka ek kadaa yaa challa dekha to farmaya yeh kya hai? us aadmi ne kaha ke ek rag mein dard hai usey dafaa karne ki gharz se hai. Aap Sallallahu Alaihi Wasallam ne farmaya usey utaar phenko is sey dard mein izaafa ke alaawa kuch naa hogा, agar tu use pahne hue margaya to kabhi kamyab naa hogा. (Ahmed) Sahi Jild No.4 Safa No. 446

Ek aur jagah par taaweez seepi waghairah lagaane wale ke haq mein bad dua farmayee Aqab bin Aamir (rzt) se riwayat hai ke Rasoolullah Sallallahu Alaihi Wasallam ne farmaya. jo taaweez latkaaye Allah Ta'ala us ko

sukoon aur raahat naa bakhsh. Aur Allah Ta'ala uska maqsad poora naa kare jo seepi kodi waghairah latkayee.

Ek aur riwayat mein hai jis ne taaweez latkaaya us ne shirk kiya. (Ahmed Hadees 492)

Ek aur hadees mein Abdullah bin Hakeem (rzt) se riwayat hai ke Rasoolullah Sallallahu Alaihi Wasallam ne farmaya jo koi kisi cheez ko latkayega yaani taweez, ganda waghairah usi ke hawale kiya jaega (Ahmed, Tirmizi)

Ek aur muqaam par Hazrat Ibn Masood (rzt) farmate hain ke maine suna Rasoolullah Sallallahu Alaihi Wasallam farmate the ke mantar, taaweez, gande waigharah sab shirk hai. ek martaba Nabi Sallallahu Alaihi Wasallam ne elaan karwaya ke oont ki gardan mein taant ya rassi ka koi patta naa rahe, agar ho to kaat diya jaye. (Bukhari, Muslim)

yeh taant nazar naa lagne ke liye bandhi jaati thi, Aaj kal bhi log sawaariyon, motor cycle, caron schootaron, par nazar naa lagne ke liye

baal, bhilaven, koudiyan waghairah baandh kar lat kaati woh sab isi hukm mein daakil hain. In tamaam bekaar harkat se apne eemaan ko bachana chahiye. In taaweezon aur gandon ke bajaye hamara bharosa aur eemaan Allah Ta'ala par hona chahiye, aur hamari zaban par hamesha yeh kalimaat hone chahiye.

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ ابْنَاؤُنَا وَإِلَيْكَ الْمَصِيرُ

Yaani:

Ae hamare Rab! hum ne tujh par bharosa kiya aur teri hi taraf jhuke aur teri hi taraf palatna hai. (Surah Mumtahinah:4)

Ek aur jagah hamein yeh hukm diya gaya hai:

فَقُلْ حَسْبِيَ اللَّهُمَّ لَا إِلَهَ إِلَّا هُوَ طَغَى عَلَيْهِ تَوَكَّلْتُ عَلَيْهِ رَبُّ الْعَرْشِ الْعَظِيمُ

Yaani:

Ae (Nabi Sallallahu Alaihi Wasallam) Aap keh deejye Allah mujh ko kaafi hai, uske siwa koi maabood nahi, usi par maine bharosa kiya aur wahi arshe-e-azeem ka

maalik hai. (Surah Tawbah:129)

Al gharz baaz aqeeda afraad Allah ke siwa bejaan aur ghair zaroori cheezon par apne eemaan aur yaqeen ka izhaar karte hain jo ke Allah ke saath naa insaafi aur zulm hai, aur yahi shirk hai, hum momin aur tawheed parast hain, hum Allah Ta'ala ki zaat ke siwa kisi par bharosa nahi karte isi liye hamein chahiye ke Allah Ta'ala ko naaraaz karne wali shirkiya kaamon se bachen aur aakhirat ke nuqsaan se apne aap ko bachayen.

28. TAAGHOOT KI PAIRVEE SHIRK HAI

Taaghoot ka matlab hai had se aage badh jaana. Is lafz ko har us cheez ki mohabbat ke liye kehna chahiye jo had se badh jaaye. Allama Ibne Qayyim (rh) ne taghoot ki taareef mein farmaya taaghoot har us cheez ko kahnege jis ke zariye bandaa apni had se aage badh jaaye. Is ke mutaabiq har qaum ka taaghoot wo hogा jise Allah Ta'ala ki zaat ke muqable mein kisi aur se zyada mohabbat ho.

mulaazimat ki wajah se apne farayez ko chhod dena bhi logon ko taaghoot ki pairvee ke muqaam par le aate hain. log apni masroofyaat ki wajah se namazon se ghafil ho jaate hain, Is liye in mohabbaton par Allah ki mohabbat ko ghaalib karne ke liye Allah Ta'ala ne Nabiyon ko duniya mein bheja.

Irshaad-e-ilaahi hai.

وَلَقَدْ بَعْثَنَا فِي كُلِّ أُمَّةٍ رَسُولًا إِنَّ أَعْبُدُوا اللَّهَ وَاجْتَنَبُوا الظَّاغُوتَ

Yaani:

Jo koi taaghoot ka inkaar kar ke Allah

*waahed par eemaan laaye haqeeqat mein
use mazboot sahara thaam liya jo kabhi
tootne wala nahi aur Allah sunne wala aur
jaanne wala hai. (Surah Nahal:36)*

Islaam aur tawheed ka taqaaza yahi hai ke taaghooti mohabbaton se kinaara kashi kar ke ek. Allah se rishta aur taluq mazboot kiya jaye, taaki sirf duniya mein usi ka qaanoon ghaalib rahe. Logon ne Allah Ta'ala ke qaanoon ke muqaable mein insaan ke banaye hue qaanoon ki bartari tasleem kar lee. Ek momin ka Islaam aur eemaan ke taaluq se yeh nazariya rakhta hai ke saari duniya mein Islam ka qaanoon naafiz kiya jaaye. Isi inquilaab ke liye woh bharpoor koshish bhi karta hain ke Allah ka qaanoon ghalib ho jaye. Allah Ta'ala hum sub musalmano ko taaghoot ki pairvee se bachaye. Aameen.

29: APNI AQALMANDI AUR DAANISHMANDI PAR GHUROOR BHI SHIRK HAI

Allah Ta'ala jab insaan ko ghair maamooli zihaanat, salaahiyat, iqtedaar aur daulat se nawaazta hai to insaan yeh samajhta hai ke yeh uski aqalmandi aur daanishmandi ki wajah se hai.

Aaj hum jab apne maahol par nazar daalte hain to dekhte hain ke bade bade qaabil aur taleem yaafta hazraat pareshaan aur muflis nazar aate hain. Is ke baraks maamooli padhe likhe aur anpadh hazrat iqtedaar aur daulat se maalaamaal nazar aate hain. Irshaad-e-Ilaahi hai:

اللَّهُ يَسْتُطِ الْرَّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ طَوْفَرِ حُوَّا بِالْحَيَاةِ الدُّنْيَا طَوْفَرِ حُوَّا بِالْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

Yaani:

Allah jiska chahte hai rizq farakh kar deta hai aur (jisko chahta hai) tangh kar deta hai aur kafir log dunya ki zindagi par

kush ho rahe hain. Aur duniya ki zindagi Aakhirat (k muqabile) mein (bahut) thoda fayeda hai. (Surah Ra'd:26)

Is aayat-e-karima se maaloom hua ki rizq aur daulat ki kamee zyadati Allah ke ikhtiyar mein hai jis ko chahta hai ataa karta hai aur jis ko chahata hai tang kardeta hai. Lekin maghroor hazraat is ko apni qaabiliyat ki wajah samajhte hain Isi tarah Qaroon jo Bani Israeel ka ek ameer tareenn insaan tha uske khazano ki kunjiyan taqat war jamaat uthaati thi. us naamaaqool ne samjha ki uski kamyabi us ki qabiliyat aur zihaanat ki wajah se hai. aur kehne laga.

قَالَ إِنَّمَا أُوتِيَتُهُ عَلَىٰ عِلْمٍ عَنِّي ط

Yaani:

Us ne kaha mujhe jo kuch mila hai woh meri liyaqat aur ilm se mila hai.
(Surah Qisas:78)

Is tarah ka ek aur waaqea surah kahaf mein bhi milta hai.

قَالَ مَا أَطْنَأْتُكَ أَنْ تَبْيَدَ هَذِهِ آبَدًا

Yaani:

*Us ne kaha main nahi samajhte ke
aise shadab bagh kabhi weeraan ho sakta
hai. (Surah kahaf:35)*

Us ke is ghammand aur daawe par Allah Ta'ala ne ek hi lamhe mein us ke baagh ko tabaah aur barbaad kar diya. Ab woh apni barbaadi par afsos karne laga.

يَلَيْسَتْ لَمْ أُشْرِكْ بِرَبِّيْ أَحَدًا

Yaani:

*Ae kaash main apne parwardigaar ke
saath kisi ko shareek naa kharta. (Surah
kahaf:42)*

Is se maaloom hua ke insaan ka apni aqal aur daanishmandi se kamane ka daawa aur khushhaali ko apni taraf se mansoob karna shirk hai, Isi shirk ki wajah se duniya ka daulatmand tareen shakhs Qaaroon apne maal aur daulat ke saath zameen mein dhasa diya gaya.

Aise hi daavon par qaomon ko barbaad kar diya gaya. Hamari taraqqi, kamyabi aur urooj

sirf aur sirf Allah Ta'ala ke fazlo karam ki wajah se hai. Hamari tijaarat, mulaazimat waghairah sab bahane hain. insaani koshish ko is main dakhal nahi. Dar asal yeh tangi aur khush haali insaano ki aazmaaish hai.

كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ ط

Yaani:

Har nafs ko mout ka mazaa chakhna hai. (Surah Aal-e-Imran:185)

Hum tum ko achchi aur buri haalaton mein aazmaate hain, aur hamari hi taraf lout kar aoge.

Bus humhen chahiye ke apni kaamiyaabi aur taraqee par naa itraayen aur naa use apna kaarnaame samjhein balke yeh Allah Ta'ala ki dee huyee salaahiyaton ka nateejahai jo Allah Ta'ala ki marzi se hamein mili hain warna hamara yeh kehna ke yeh sab hum ne apni aqal aur hoshiyari se haasil kiya hai, hamein le doobega. Allah Ta'ala hamein us shirk se bachaye jo har daur ka mizaaj raha hai. Aameen.

30. Allah Ta'ala ki naa shukri shirk hai

Quraan Majeed mein Allah Ta'ala baar baar shukar guzaar bande banne ka hukm de rahe hain aqal is hukm ko taal diya gaya to goya hum ne Allah Ta'ala ki inaayaton ka inkaar kiya aur Allah Ta'ala ke baaghi ho gaye.

Yeh amal sirf nafs ki ita'at se hua. Hukm diya gaya:

وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

Yaani:

Allah hi ka shukr karo agar tum usi ki ibaadat karne wale ho. (Surah Baqrah:172)

Doosri jagah Irshad hai.

فَادْكُرُونِيْ اذْكُرْكُمْ وَاشْكُرُوا لِيْ وَلَا تَكُفُرُونَ

Yaani:

Bus tum mera zikar karo, main tumhein yaad rakhonga aur mera shukar karo aur inkaar karne waale mat bano. (Surah Baqrah:152)

Pehli aayat mein shukar karna bandon ki khasiyat bataya gaya aur doosri aayat mein

shukar adaa karne ka hukm diya gaya hai. Shukr adaa na karna Allah Ta'ala ke saath naa insaafi karna hai Allah Ta'ala farmate hain.

فُلْ مَنْ يُنَجِّيْكُمْ مِنْ ظُلْمِتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا
وَخُفْيَةً حَلَّيْنَ اَنْجَسْتَنَ مِنْ هَذِهِ لَنْكُونَنَ مِنَ الشَّكِّرِيْنَ فُلِ اللَّهُ يُنَجِّيْكُمْ
مِنْهَا وَمِنْ كُلِّ كَرْبِ ثُمَّ اَنْتُمْ تُشْرِكُونَ

Yaani:

(Ae Nabi Sallallahu Alaihi Wasallam)
un se poochho koun sehrat aur samundar taarikiyon ke khatraat se najaat deta hai, koun us ko gid gidakar aur chupke chupke pukarte ho, aur kis se kehte ho, agar is museebat se bach jaayen to hum shukr guzaar honge. kaho Allah hi hai jo tumhein is museebat aur har takleef se najaat deta hai. phir tum shirk karna shuru kar dete ho. (Surah An-Aam:63-64)

Is aayat-e-kareema par ghour farmaiye ke kis tarah museebat ke waqt shukr guzaar banne ka waada karte hain aur jaise hi najaat mili Allah ke baaghi ban kar doosron ko mushkil kusha aur

najaat dene wala kehna shuroo kar dete hain.
yahi naashukri shirk hai.

Doosri jagah Allah Ta'ala isi baat ko is tarah
farmate hain:

ثُمَّ إِذَا كَشَفَ الْضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ

Yaani

*Jab Allah Ta'ala us takleef ko taal deta
hai to tum mein se ek giroh apne rab ke
saath shirk karne lagta hai. (Surah Nahal: 54)*

Jo Allah Ta'ala ki is madad par shukriya
adaa nahi karta woh mushrik ban jaata hai. Is se
maaloom hua ke har lamha hamari zabaan Allah
Ta'ala ke shukr aur hamd-o-sanaa se tar rahna
chahiye kyunki is mien hamara hi fayda hai, isi
mein hamari bhalaai hai.

31. Namaaz Qayaem Na Karna Kufr Hai

Sunan Al-Tirmizi aur Sunan An-Nasai ki hadees ke hazrat Bareeda (rzt) ki riwayat ki huyee hadees ke mutabiq Aap Sallallahu Alaihi Wasallam ne irshad farmaya:

"Hamare aur kaafiron ke darmiyaan asal farq namaz ka hai; Jis ne namaaz chhod dee us ne kufr kiya.

Isi tarah Umar bin Khattab (rzt) ka qaol hai. "Jis ne namaaz chhod dee us ka Islam mein zara bhi hissa nahi.

Agar ek aadmi ke dil mein raayee ke daane jitna eemaan ho usey namaz ki ahmiyat maaloom hona chahiye. Usey yeh bhi maaloom hona chahiye ke Allah Ta'ala ne namaz ki sakht taakeed kee hai.

Namaz islam ka ek intehayee ahem rukn hai. Allah Ta'ala ki tawheed ka iqraar karne ke baad Namaz ek aisa rukn hai jis ka ehtemaan karna behad zaroori hai.

Islam ke kisi rkun ka bhi inkaar kar dena insaan ko kufr ki taraf le jaata hai. Aur khas taur par bajaamat namaaz adaa karne ki badee fazeelat hai. Musalmano ki ek badi aksariyat mahez, susti aur kotahee ki wajah se namaz ba jaamat ka ehtemaam nahi karte. yeh khullam khulla kabeera gunah bhi aur is mein koi shak nahi ke yeh bahut badi burayee hai, aur iska anjaam bhi khatarnaak hai is liye tamaam ahle ilm ki zimmedaari hai ke logon ko is masle ki taraf tawajjah dilaayen aur is sooratehaal ke khaufnaak anjaam se logon ko darayen. Allah Ta'ala ne taqreeban 700 martaba Quraan mein namaaz qayem ki taakeed ki hai.

وَأَقِمُوا الصَّلَاةَ وَأَتُوا الزَّكُوَةَ وَأَرْكُوْدُوا مَعَ الرُّكْعَيْنِ

Yaani:

Aur namaz qayem karo aur zakaat adaa karo aur rukoo kanre walon ke saath rukoo karo. (Surah Baqrah:43)

jis tarah ek aur jagah mushrikon ke baare mein Allah Ta'ala farmate hain.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَأَتُوا الزَّكُوْةَ فَإِنَّهُمْ فِي الدِّيْنِ طَ

Yaani:

Agar yeh tawba kar lein aur namaaz qayem karein aur zakaat dein to tumhare deeni bhai hai. (Surah Tawbah:11)

Benamaazi ka hashar qayamat ke roz firon, haamaan, Qaeroon aur Ubbai bin Khalf jaise kaafir leaderon ke saath hogा.

Mere bhaiyon maamila bahot khatarnaak hai aur afsos ki baat yeh hai ke bahot saare log is mamiley mein susti ka shikaar hain aur ghar mein un logon ke saath rihaaish pazeer hain jo namaaz nahi padhta.

Allah Ta'ala se dua hai ke Allah Ta'ala hum tamaam musalmaano ko Quran aur hadees par chalne ki taufeeq ata farmaye khouf-e-khuda aur raah-e-taqwaa par chalne walon mein mujhe aur tamaam musalmano ko shaamil farmale. Aameen!

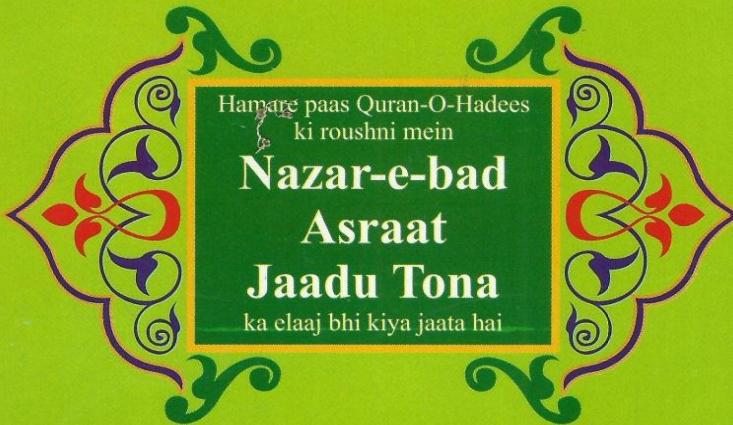
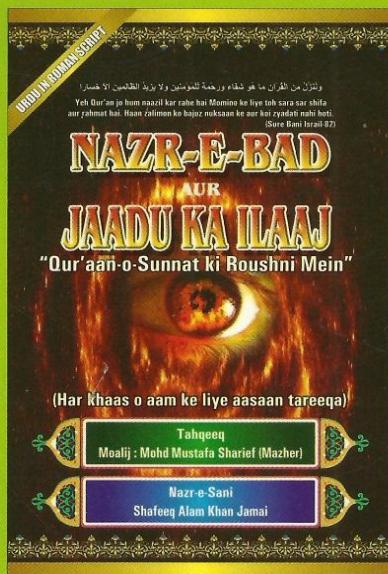
Allah Ta'ala hamein aur tamaam kalima padne walon ko shirk ki laanat se mahfooz

farmayein. hamein shirkiya aamaal ko pehchaan kar us se bacnhe ki taufeeque ataa farmaaye. Aameen ya Rabbil Aalameen. waa aakhiru daawaana anil hamdul lillahi Rabbil aalameen.

Taaruf

Sumayya ﷺ welfare & Educational Society shaher Secunderabad ke ek qadeem mohalla Bearer's lane sikh village mein moqeem hai. Iss madarse mein khawateen, bachchiyon aur naa baaligh bachhon ko bila muaawiza Arbi taaleem ma tajweed di jaati hai. Is Madarse ka maqsad quran ki taaleemaat ko zyada se zyada logon tak pahunchana hai. Isi ke saath saath yahan urdu bhi padhaee jaati hai aur roznaama siyasat ki jaanib se munaqida urdu daani ka imtehaan bhi dilaya jaata hai.

HAMARI DEEGAR ROMAN KITABEIN



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